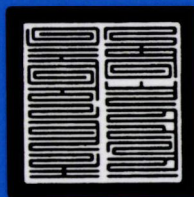


**GÁBOR BÁLINT OF SZENTKATOLNA**

**A ROMANIZED GRAMMAR  
OF  
THE EAST- AND WEST-MONGOLIAN LANGUAGES**



**BUDAPEST • 2009**







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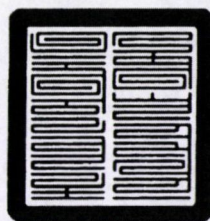


**A ROMANIZED GRAMMAR  
OF  
THE EAST- AND WEST-MONGOLIAN LANGUAGES**

**WITH POPULAR CHRESTOMATHIES OF BOTH DIALECTS**

**BY GÁBOR BÁLINT OF SZENTKATOLNA**

**EDITED AND INTRODUCED BY ÁGNES BIRTALAN**



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*Bálint Gábor. 1868.*

Gábor Bálint of Szentkatolna (Pest 1868)





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## INTRODUCTION

### GÁBOR BÁLINT OF SZENTKATOLNA'S THREE UNPUBLISHED MANUSCRIPTS<sup>1</sup>

The aim of the present volume is to publish the facsimile of the manuscript of the comparative grammar of the Eastern and Western Mongolian languages and its supplementary chrestomathy compiled by Gábor Bálint of Szentkatolna (Hung. Szentkatolnai Bálint Gábor).<sup>2</sup> To reiterate the introductory words to the *Grammar*<sup>3</sup> it must be emphasised that this work is inseparable from two other manuscripts containing the results of Bálint's fieldwork, two bulky text collections recorded among the Kalmyks<sup>4</sup> and the Khalkha<sup>5</sup> Mongols during his study trip (1871–1874). My idea of publishing the three unedited manuscripts successively follows obviously their collector-author's conception and logic. Bálint collected materials systematically, paying attention to both the vernacular idioms and the folklore material. Two large manuscripts of transcribed Mongolian (Kalmyk and Khalkha) texts survive without their author's critical elaboration. It seems, however, certain that on the basis of his field experiences and the collected material he intended to create a comparative grammar of Eastern and Western Mongolian languages in English, which was a novel attempt to compile a Mongolian grammar based chiefly on the spoken languages. 19<sup>th</sup> century scholars produced several descriptive grammars of Written Mongolian and Written Kalmyk languages before and after Bálint's effort. Undoubtedly, he drew on his predecessors' work (the main researchers cf. below) for his grammar as well. Nonetheless Bálint's *Grammar* and his text collection remain one of the first attempts focusing primarily on the spoken language.

With the publishing of the *Grammar* and the two text collections a unique and large text corpus will be made available for scholars, and the Mongolian people will be enriched with exceptional relics of their spoken idioms. It cannot be emphasised enough that Bálint's texts offer one of the first large material of spoken Mongolian (Kalmyk and Khalkha).

The publication of the *Grammar* will be followed by the release of the two text corpuses. But while the *Grammar* was written by Bálint in English, the two text collections still await translation and explanation in their cultural context.

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<sup>1</sup> Ligeti mentioned the Kalmyk and the Khalkha manuscripts in his article devoted to the Oriental studies and the collection in the Library of the Hungarian Academy of Sciences; cf. Ligeti, L[ouis]: La Bibliothèque de l'Académie et les études orientales. Ed. Éva Apor. In: *Jubilee Volume of the Oriental Collection 1951–1976*. (Keleti Tanulmányok – Oriental Studies 2.) Budapest, Magyar Tudományos Akadémia Könyvtára 1978. pp. 7–21, on p. 19.

<sup>2</sup> The precise titles and the shelf numbers of the manuscripts will be given below.

<sup>3</sup> Briefly I refer to Bálint's manuscript as *Grammar*, the whole title cf. below.

<sup>4</sup> The Kalmyks (Kalm. *xal'mg*) are the westernmost Mongolian speaking population; they live in their own republic (Xal'mg Tangyč) on the territory of the Russian Federation. Their language, Kalmyk (Kalm. *xal'mg keln*) is spoken probably by 100–120 thousand people, although the majority of the speakers use it only limitedly, besides Russian which is also the official language in the Republic. About the Kalmyk language and culture cf. Birtalan, Ágnes – Rákos, Attila: *Kalmükök – Egy európai mongol nép*. (TEXTerebess 1.) Budapest, Terebess Kiadó 2002. [The Kalmyks – a European Mongolian nation]; Bläsing, Uwe: Kalmuck. In: *The Mongolic Languages*. (Routledge Language Family Series) Ed. Juha Janhunen. London – New York, Routledge 2003. pp. 229–247.

<sup>5</sup> Khalkha or Mongolian proper is the official language of the Republic of Mongolia. There are more than 2.5 million speakers in Mongolia whose mother tongue is Khalkha. On the Khalkha language, cf. Svantesson, Jan-Olof: Khalkha. In: *The Mongolic Languages*. (Routledge Language Family Series) Ed. Juha Janhunen. London – New York, Routledge 2003. pp. 154–176.

Publishing and introducing the unedited manuscripts of Gábor Bálint of Szentkatolna about the Mongolian languages and the comparative grammar of the Eastern and Western Mongolian languages to the scholarly and the wider learned public is an old debt of Hungarian Orientalists. It is known that some extreme ideas of Bálint, concerning the language affinity of Hungarian with other Asian languages, and some of his historical concepts elicited the animosity of his colleagues and narrowed the possibilities of his scholarly activity. However, his valuable manifold research in the fields of Mongolian languages, folklore and ethnography and his substantial *Grammar*, which can be compared to the other descriptive grammars of the 19<sup>th</sup> century (Zwick, Bobrovnikov, Kovalevskij, Popov, Schmidt, etc.),<sup>6</sup> will greatly contribute to the more correct evaluation of this part of his research. His unedited folklore and ethnographic collection will certainly become a source for researchers in the future similarly to the field materials of noted scholars like Pozdnev, Vladimircov, Ramstedt, Rudnev, Poppe, Rinčen, Heissig etc.<sup>7</sup> who collected folklore material, but were regrettably unfamiliar with Bálint's great achievements in this area.

The Department of Manuscripts and Rare Books of the Library of the Hungarian Academy of Sciences preserves the three unpublished manuscripts under the following titles and shelf numbers:

1. *Nyugati mongol (Kálmik) szövegek*. (184 pages), Nr.: M. Nyelvtud. 4/109; [Western Mongolian (Kalmyk) texts].<sup>8</sup>
2. *Bálint Gábor: Keleti mongol (khalkha) szövegek*. (88 pages), Nr.: Ms1379/2; [Bálint, Gábor: Eastern Mongolian (Khalkha) texts].
3. *A Romanized Grammar of the East- and West-Mongolian Languages. with popular Chrestomat[h]ies of both dialects. ...* (222 pages), Nr.1: 81 szám, Nr.2: Ms 1379/1.

#### SOME SIGNIFICANT EVENTS OF GÁBOR BÁLINT'S LIFE

All the academic and popular publications devoted to any area of Bálint's researches touch upon his life.<sup>9</sup> Hereafter I provide only the most important data connected to his Mongolian field work. Gábor

<sup>6</sup> The bibliographical items are listed in the references.

<sup>7</sup> Only those scholars are listed here who lived and worked during Bálint's lifetime and in the first half of the 20<sup>th</sup> century. Their activity was followed by numerous (among others Hungarian) researchers later during the 20<sup>th</sup> and 21<sup>st</sup> centuries.

<sup>8</sup> In listing the three manuscripts I follow the chronology of their recording and preparing. Here must be mentioned that Bálint used the ethnonym Kalmyk in various forms, as *kálmik*, *kalmik*, *khalmik*.

<sup>9</sup> Kara, György (ed.): *Bálint Gábor keleti levelei. Jelentése Oroszország- és Ázsiában tett utazásáról. Értekezése a mandsuk szertartásos könyvéről*. Budapest, Körösi Csoma Társaság 1973. [Gábor Bálint's eastern letters. His report on his journey carried out in Russia and Asia and on his linguistic studies. His treatise on the Ritual book of the Manchus]; Nagy, Louis J.: *G. Bálint's Journey to the Mongols and his Unedited Kalmuck Texts*. In: *Acta Orientalia Academiae Scientiarum Hungaricae* IX. (1959) pp. 311–327. on pp. 311–316; Kara, G.: *O neizdannyyh mongol'skikh tekstakh G. Balinta*. In: *Narody Azii i Afriki* 1. (1962) pp. 161–164. on p. 161; Cydendambaev, C. B.: *O mongolovedcheskikh rabotakh vengerskogo uchjonogo G. Balinta*. In: *Trudy burjatskogo Instituta Obščestvennykh Nauk BF SO AN SSSR* 10. (1968) pp. 4–8; Berta, Árpád: *Wolgatatarische Dialektstudien. Textkritische Neuausgabe der Originalsammlung von G. Bálint 1875–76*. (Keleti Tanulmányok – Oriental Studies 7.) Ed. Éva Apor. Budapest, Magyar Tudományos Akadémia Könyvtára 1988. pp. 5–6; György, Lajos: *Bálint Gábor emlékezete*. In: *Az Erdélyi Tudományos Intézet Évkönyve 1944*. Kolozsvár 1945. pp. 82–110. [Remembering Gábor Bálint. In: Annals of the Transylvanian Academic Institute]; Borcsa, János: *Előljáróban*. In: *Szentkatolnai Bálint Gábor*. (Erdélyi Tudományos Füzetek 220.) Kolozsvár, Az Erdélyi Múzeum-Egyesület Kiadása 1994. p. 5. [Introductory words. In: Gábor Bálint of Szentkatolna (Transylvanian Scholarly Brochures)]; Bodor, András: *Szentkatolnai Bálint Gábor, a nyelvudós*. In: *Szentkatolnai Bálint Gábor*. (Erdélyi Tudományos Füzetek 220.) Kolozsvár, Az Erdélyi Múzeum-Egyesület Kiadása 1994. pp. 6–12. [Gábor Bálint of Szentkatolna, the linguist. In: Gábor Bálint of Szentkatolna (Transylvanian Scholarly Brochures)]; Birtalan, Ágnes: *Bálint Gábor*

Bálint of Szentkatolna (13 March 1844 Transylvania, Szentkatolna, near Kézdivásárhely [today Târgu Secuiesc] – 26 May 1913 Transylvania, Temesvár [today Timișoara]) had an exceptional talent for languages and wished to realize the aims of his great example, Alexander Csoma de Kőrös (1784–1842 Hung. Kőrösi Csoma Sándor). He wanted to master as many languages as possible and to become acquainted with numerous cultures in order to find the place of his people, the Sekels (Hung. Székely) and in a wider sense that of the Magyars, in the world. He learnt ardently from his early childhood and during his studies at various faculties (law, humanities) in Vienna and later in Budapest, he turned with growing interest to the Oriental languages and prepared for long fieldwork among the ethnic groups he aimed to study (about his fieldwork methods cf. below in detail). The leading scholar of the epoch, Ármin Vámbéry (1832–1913) exercised considerable influence on him, and upon his recommendation János Fogarasi (1801–1878), the enthusiastic researcher of the Hungarian language, one of the compilers of the *Dictionary of the Hungarian Language*<sup>10</sup> became his patron. Fogarasi suggested to the Hungarian Academy of Sciences to send Bálint to Asia to conduct research on Mongolian languages first of all. Fogarasi hypothesized the possible language contacts between Hungarian and Mongolian and probably hoped to find evidence with the help of Bálint's research. He remained Bálint's supporter and an inexhaustible propagator of his achievements.<sup>11</sup>

#### THE RESEARCH JOURNEY (1871–1874)

Bálint started his research trip to Turkic and Mongolian speaking peoples in the summer of 1871. After his arrival back in Hungary in 1874, he delivered a report at the session of the Hungarian Academy of Sciences (2 March 1874). His account was published in the next year and reprinted by György Kara in 1973.<sup>12</sup> It is a valuable document of the epoch and a detailed description of his field work methods.

One of his main endeavours was to master the spoken languages, collect materials of the spoken dialects and prepare their grammars. His field researches started in June 1871 in Kazan where he dealt with the spoken dialect of the Christianised Tatars on the advice of N. Il'minskij.<sup>13</sup> As a result of this field research, he published three volumes devoted to the text material, the vocabulary and the grammar of the Christian Kazan Tatars: *Kazáni tatár szövegek és fordítás*. Budapest 1875, *Kazáni tatár szótár*. Budapest 1876, *Kazáni tatár nyelvtan. (Hang- alak- és mondatattan)*. Budapest 1877.

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keleti utazó tudósításai (1871). In: *Pályánk emlékezete. Válogatás az Akadémiai Értesítő írásából*. (Magyar Tudomány Füzetek 2.) Budapest, Magyar Tudományos Akadémia 2002. pp. 74–78. [Reports of the eastern traveller, Gábor Bálint (1871). In: Reminiscences about our Vocation (Essays on the Hungarian Science)]. The researcher of Bálint's life, Jenő Zágoni, has recently republished some of Bálint's articles and introduced the collection with a detailed life story based on Bálint's letters and diary. *Szentkatolnai Bálint Gábor, Válogatott írások*. Ed. and published by Jenő Zágoni. Budapest 2005. pp. 7–58. [Gábor Bálint of Szentkatolna, Selected articles].

<sup>10</sup> The famous and also controversial Dictionary is a thesaurus of dialectal and vernacular words: Czuczor, Gergely – Fogarasi, János: *A magyar nyelv szótára*. [Dictionary of the Hungarian Language] Published between 1862 – 1874. Electronic version (CD-ROM) published in Budapest, Arcanum 2003.

<sup>11</sup> Fogarasi read out Bálint's letters and accounts for the academic plenary sessions, as it is documented in several issues of the *Akadémiai Értesítő* [Proceedings of the Academy] (reedited by György Kara with the original page numbering: cf. Kara: *Bálint Gábor keleti levelei*). Cf. also the letters preserved in the Department of Manuscripts and Rare Books of the Library of the Hungarian Academy of Sciences (further: LHAS; e. g. RAL 1301/1870 or 1305/870).

<sup>12</sup> Bálint Gábor Jelentése Oroszország- és Ázsiában tett utazásáról és nyelvészeti tanulmányairól. Melléklet öt kalmyik dano hangjegye. In: *Értekezések a Magyar Tudományos Akadémia Nyelv- és Széptudományi Osztálya köréből* IV. (1875) pp. 1–19. [Gábor Bálint's report on his journey in Russia and Asia and on his linguistic studies. With notes of five Kalmyk songs. In: Treatises from the Department of Linguistics and Aesthetics of the Hungarian Academy of the Sciences].

<sup>13</sup> *Bálint Gábor jelentése*. pp. 4–10 (cf. Kara: *Bálint Gábor keleti levelei*.); Berta: *Op. cit.* p. 6.

[Kazan Tatar texts and translation; Dictionary of Kazan Tatar; Grammar of Kazan Tatar (Phonology, morphology, syntax)]. Bálint's two volumes, the Texts and the Dictionary were re-edited in a critical edition as part of the series *Keleti Tanulmányok – Oriental Studies* of the Oriental Library of the Hungarian Academy of Sciences.<sup>14</sup> Some necessary corrections, German translation of the texts, and plenty of notes were added to the reprint edition by Árpád Berta.

## FIELDWORK AMONG THE MONGOLS

### THE KALMYK MATERIAL

Bálint started his Kalmyk studies already in Kazan with Mirotvorcov,<sup>15</sup> a teacher of Mongolian languages. As Bálint noted, they used the Kalmyk grammar of A. A. Bobrovníkov published in 1849 (Bobrovníkov, A. A.: *Grammatika mongol'skogo-kalmyckago jazyka*. Kazan', Universitetskaja Tipografija 1849).<sup>16</sup> Bálint mentioned that he collected a certain amount of Kalmyk texts already in Kazan, but it has either disappeared or it constitutes part of the Kalmyk chrestomathy collected in Astrakhan and kept now in the Academy (the title and shelf number cf. above). This problem might be solved on the basis of a careful study of the whole Kalmyk text corpus. "After living two and a half months in Kazan I mastered the spoken Kalmyk tongue so that I speak and write in it. After hearing I collected words, folk tales, folk songs, riddles, materials representing the purest folk tongue for a little Chrestomathy."<sup>17</sup>

The fieldwork method tested among the Tatars in Kazan was used by him among the Kalmyks as well; he looked for a school where he was able to find teachers of the language and also students from various parts of the country, to master various dialects. The centre of his researches in Astrakhan was the "Kalmyk foster home and school" (he named it in Hungarian "Khalymik növelde és iskola"). "As the Christian Tatar School in Kazan, so the Kalmyk foster home and school – which is supported by the Kalmyk nation – was a lucky choice for me. To hear the seventy-five young Kalmyks from various tribes every day and to talk to them continuously was the best method to study their folk tongue."<sup>18</sup> In fact he mentioned twice in the Preface to the *Grammar* that a "stationary field work" among the shepherds in their yurts is a desired method of collecting linguistic and folklore material. Working with the teachers and schoolboys for a shorter period, however, seemed to be similarly as successful: "I am convinced that, had I lived under the tents of the Oirat- (Öiräd)-Mongolians – so call

<sup>14</sup> Berta: *Op. cit.*

<sup>15</sup> [Bálint Gábor levele Fogarasi Jánoshoz 1871. szeptember 2.] In: *Akadémiai Értesítő* V. (1871) pp. 241–244. [Gábor Bálint's letter to János Fogarasi 2. September 1871. In: Proceedings of the Academy] p. 242 (cf. Kara: *Bálint Gábor keleti levelei.*).

<sup>16</sup> Cf. [Bálint, Gábor]: *Jelentés az Akadémiához.* In: *Akadémiai Értesítő*. V. (1871) pp. 244–245. [Report to the Academy. In: Proceedings of the Academy] on p. 244 (cf. Kara: *Bálint Gábor keleti levelei.*); quoted by Nagy as well: *Op. cit.* p. 312.

<sup>17</sup> "I harmadfél hónapi Kazánba [sic!] lételem alatt magamévá tettem a kalmik népnnyelvet annyira, hogy rajta beszélek és írok [sic!]; gyűjtöttem [sic!] egy kis Chrestomathiára való anyagot, mely áll tulajdon hallomásom után följegyzett szók, népmesék, népdalok és talányokból, a lehető tiszta népnnyelven." *Jelentés az akadémiához.* pp. 244–245 (cf. Kara: *Bálint Gábor keleti levelei.*). Nagy tried to solve this problem and came to the conclusion that these texts have been lost and the remaining material represents only the Kalmyk dialects in Astrakhan. Nagy: *Op. cit.* p. 312, note 11.

<sup>18</sup> "Valamint Kazánban a keresztyén tatár iskola, úgy Asztrakhánban is a khalymik növelde és iskola, mely a khalymikság költségén tartatik fön [sic!], nagy szerencsémre szolgált, mert a különféle törzsből összegyűjtött [sic!] 75 fiatal khalymikot naponként hallani s velök folytonosan társalogni, a lehető legjobb mód volt tanulmányozhatnom a nép nyelvét." In: *Bálint Gábor jelentése.* p. 10 (cf. Kara: *Bálint Gábor keleti levelei.*); Preface to the *Grammar*. p. III (in present book p. 4).

the Khalmiks themselves when speaking with confidence – many years long, I could hardly have a better opportunity to the pursuit if my propose than I had in the mentioned Institute.”<sup>19</sup>

He spent several months among the Astrakhan Kalmyks (end of September 1871 – May 1872) and worked with many informants. He mentioned by name in his *Report* and in the Preface to the *Grammar* Šamba, a teacher of the Kalmyk language and culture who worked in the boys’ and girls’ school. With the permission of the school director he visited Šamba’s lessons every day and talked to the pupils. Besides the teacher, the surgeon of the school Manjin Sawyr (in Bálint’s transcription Mandsin Szabghar) also helped him in mastering the language. From among the students he mentioned Mučk(a) Baldr (in Bálint’s transcription Mucska Baldir) who provided him with a large amount of material on Kalmyk folk life. Despite his previous Kalmyk studies in Kazan he first used Russian, but owing to his excellent capability in learning languages he became able to communicate in Kalmyk very soon. He collected language material from the illiterate Kalmyks as well who visited the market in Astrakhan.<sup>20</sup>

The result of his field work is a text corpus to be published in the nearest future by the author of present lines. It contains vernacular sample texts (6 pages), riddles (2 pages), proverbs (2 pages), blessings (*yörāl*, 1 page), folk songs (20 pages), folk tales (103 pages), texts on customs (30 pages), juridical documents (8 pages), and a text on the funeral customs (3 pages).<sup>21</sup>

Following his return to Hungary, he worked on the Kalmyk records besides the Kazan Tatar material. He intended to publish it with a German translation with notes,<sup>22</sup> as he introduced it to the Linguistic Committee of the Academy in 1879, but he never finished it. He mentioned in the Preface to the *Grammar* that he prepared a Kalmyk grammar on the basis of his texts: “After having gathered a good number of folksongs, fables, proverbs and other materials for a dictionary and made a draft of the Khalmik-Mongolian grammar, I left Astrakhan for St. Petersburg to study the Finnic and other related tongues, ...”.<sup>23</sup> Probably this “draft” was the first attempt, the core of the present manuscript.

#### THE EAST-MONGOLIAN (KHALKHA) MATERIAL

Bálint left Astrakhan (12 May 1872) by train and arrived in Saint Petersburg (18 May).<sup>24</sup> He contacted – among others – A. F. Schiefner (1817–1879), the versatile philologist of the Imperial Academy in Saint Petersburg and discussed his results and further plans. Schiefner supported Bálint’s endeavour to prepare a grammar of spoken languages, as Bálint wrote: “Mr. Schiefner favoured my efforts to study the Kalmyk [spoken] language with my Hungarian ears.”<sup>25</sup> But his unwillingness to follow his plan

<sup>19</sup> Preface to the *Grammar*. p. III (p. 4.).

<sup>20</sup> *Bálint Gábor jelentése*. p. 13 (cf. Kara: *Bálint Gábor keleti levelei*.); Preface to the *Grammar*. p. III (p. 4)

<sup>21</sup> Cf. also the Preface to the *Grammar*. p. III (p. 4).

<sup>22</sup> [Bálint Gábor levele Fogarasi Jánoshoz 1872. július 16.] In: *Akadémiai Értesítő* VI. (1872) pp. 210–211, on p. 211 [Gábor Bálint’s letter to János Fogarasi 16 July 1872. In: Proceedings of the Academy] (cf. Kara: *Bálint Gábor keleti levelei*.); also Nagy: *Op. cit.* pp. 315–316.

<sup>23</sup> Preface to the *Grammar*. p. III (p. 4).

<sup>24</sup> [Bálint Gábor levele Fogarasi Jánoshoz 1872. június 17.] In: *Akadémiai Értesítő* VI. (1872) pp. 208–210. on p. 208. [Gábor Bálint’s letter to János Fogarasi 17 June 1872. In: Proceedings of the Academy] (cf. Kara: *Bálint Gábor keleti levelei*.).

<sup>25</sup> “Schiefner ur [sic!] helyeselte, hogy a khalmik nyelvet magyar fülemmel tanulmányoztam.” Cf. the letter written to Fogarasi 17 June 1872. p. 208 (Kara: *Bálint Gábor keleti levelei*). Schiefner also supported his efforts to study “Finnic and other related languages”. Preface to the *Grammar*. p. III (p. 4).



and to travel through Siberia into Innermost Asia to the Mongols shows up from his lines.<sup>26</sup> In one of his letters Bálint tried to assert that it was not necessary to travel to the Mongols living in Mongolia, as his main task was to study the Mongolian and Ugrian languages further in Saint Petersburg<sup>27</sup> and going back to Hungary “to introduce the Kalmyk folk tongue in German language.”<sup>28</sup> Towards the end of his letter he made his plans not to visit the Khalkha Mongols even more obvious, claiming that to have a concept about the Mongolian language his Kalmyk field work (as materials about the spoken tongue) and the dictionary of O. Kovalevskij (J. É. Kowalewski)<sup>29</sup> were enough, therefore it was not necessary to travel to the Mongols. He was unconvinced concerning the result of his journey as well: “Even if I were able to finish the journey successfully, what could be its outcome? A few folk songs and folk tales. I have collected such ones in the Kalmyk language.”<sup>30</sup> Nevertheless he changed his mind and in his letter of 5 September 1872 he reported to Fogarasi the following: “I look forward to every day that I have to see the Chinese Mongols with my eyes.”<sup>31</sup>

After long preparations with the support of the Hungarian Academy and János Fogarasi’s generous help,<sup>32</sup> Bálint continued his journey on 20 February 1873<sup>33</sup> in order to study the language(s) of the Eastern Mongols, primarily the Khalkhas. After a long sledge journey through Russia he arrived in Urga (Mong. Yeke Kūriyen, today Ulānbātar) in April 1873. We learn from his *Report* that he changed his field work method he had followed among the Tartars and the Kalmyks and did not search for an educational institution in the capital city of Mongolia. He based his work mainly on one person; his language tutor, and his main informant was a forty-five-year-old lama Yondonjamc (in Bálint’s transcription Yanden Dsamcza) “... a Khara<sup>34</sup> lama (a Mongolian married clergyman), who had wandered in several parts of Mongolia ...”.<sup>35</sup> First Bálint recorded from him words and later sentences. Owing to the Kalmyk language he was able to learn the Khalkha vernacular easily and started to collect folklore materials. He started with transcribing a *Geser epic* variant into spoken Khalkha on the

<sup>26</sup> Cf. the letters written to Fogarasi after his arrival in Saint Petersburg. 17 June 1872 and 16 July 1872 (cf. Kara: *Bálint Gábor keleti levelei*).

<sup>27</sup> Cf. “Az én itteni teendőm a mongol nyelv tovább tanulmányozása és az ugarsággal való ismerkedés.” In: *Akadémiai Értesítő* VI. p. 209 (cf. Kara: *Bálint Gábor keleti levelei*).

<sup>28</sup> “Visszatértem után pedig a khalmik népnnyelvet kell megismertetnem német nyelven.” In: *Akadémiai Értesítő* VI. p. 209 (cf. Kara: *Bálint Gábor keleti levelei*).

<sup>29</sup> Kovalevskij, O. / Kowalewski, J. É.: *Mongol'sko-russkij-francuzskij slovar'*. Dictionnaire mongol-russe-français. I–III. Kazan'/Kazan 1844–1849. (reprinted: Taipei, SMC Publishing Inc. 1993).

<sup>30</sup> “Föltéve, hogy szerencsésen bevégzném az utat, mi lehetne eredménye? Néhány népdal és népmese. Ezt gyűjtöttem khalmik nyelven.” *Akadémiai Értesítő* VI. p. 210 (cf. Kara: *Bálint Gábor keleti levelei*).

<sup>31</sup> “Mindennap tapasztalom, hogy a sinai mongolokat saját szememmel kell megnéznem.” [Bálint Gábor levele Fogarasi Jánoshoz 1872. szeptember 5.] In: *Akadémiai Értesítő* VI. (1872) pp. 211–212. [Gábor Bálint’s letter to János Fogarasi 5 September 1872. In: *Proceedings of the Academy*] on p. 211 (cf. Kara: *Bálint Gábor keleti levelei*).

<sup>32</sup> Bálint permanently refers to his financial status in letters written to Fogarasi, reports about his outgoings. Cf. Kara: *Bálint Gábor keleti levelei*. The Department of Manuscripts and Rare Books of the LHAS keeps several letters and memoranda concerning Bálint’s financial support. A good example is the letter written by János Fogarasi and signed by Ármin Vámbéry and Áron Szilády, too, explaining the expected results of Bálint’s journey (shelf Nr. RAL 1301/1870; 1315/870). Fogarasi recommended to other members of the Academy Bálint’s efficiency and enthusiasm and emphasised the importance of studying the living languages, the spoken dialects besides the literary language. Fogarasi suggested in his letter that the starting point of the study trip should be the Kazan University and the journey should be continued to Urga, the Mongolian capital. Besides this letter there are numerous documents attesting that some of the academicians took an interest in Bálint’s journey and expected scholarly result from his field work.

<sup>33</sup> Cf. also the Preface to the *Grammar*. p. III (p. 4).

<sup>34</sup> Mong. *qar-a*, Khalkha *xar* “black, laic, lay”.

<sup>35</sup> Preface to the *Grammar*. p. IV (p. 5).

basis of Schmidt's publication written originally in Uigur Mongolian script.<sup>36</sup> "During 155 days I did nothing else than writing down phonetically all things my lama or other persons called by him to me were able to dictate to me. I read the whole fable of Geser Khān with my lama and transcribed it in the spoken language. I must remark that my lama was no literator [sic!] but cleaverer [sic!] and more experienced than many of the learned ones."<sup>37</sup> As among the Kalmyks he was interested in collecting folk songs, in his *Report* he remarked with lenient irony that his lama teacher started to create song himself and that was why he looked for other informants (e. g. Lusīn Dorj, in his transcription Lusin Dords) to record folk songs.<sup>38</sup>

Bálint intended to collect language material from the Chakhar (Čaxar) merchants in Urgha and although he was not able to record folklore texts, he could compare the phonemic systems of the Khalkha and Chakhar languages.<sup>39</sup>

In Urgha he also decided to learn some spoken Manchu from a nobleman, called Nayintai (in Bálint's transcription *Nainté*).<sup>40</sup>

The result of his research among the Khalkhas is a voluminous manuscript of Khalkha folklore materials and sample texts of the vernacular language.<sup>41</sup> Many of his texts represent probably a Western Khalkha dialect – as György Kara determined in his study devoted to the brief survey of the unedited texts of Bálint.<sup>42</sup>

#### THE FATE OF BÁLINT'S TEXTS

Unlike the Kazan Tatar materials, Bálint did not publish systematised scholarly outcomes from his Mongolian field records. He published only a few sample texts in various journals and in his *Report*. The *Grammar*, the systematised description of two Mongolian languages (Kalmyk and Khalkha) and numerous texts of its additional chrestomathies (cf. below the content of the Chrestomathies) have been translated into English, but they were not published. The *Grammar* can be considered a complete manuscript set up for publication, containing merely mistakes, errors that can easily be corrected during the publishing process. Due to the lack of the necessary sources it is hard to explain now why it was put aside. Bálint's desire to make the international scholarly public and also the larger one acquainted with his unique innovation cannot be questioned; otherwise he would not have written his work in English. Bálint's letter reporting about his Mongolian texts and confirming that he will finish their preparation for publication within a short time, is kept in the Department of Manuscripts and Rare

<sup>36</sup> Šmidt, I. Ja.: *Podvigi ispolnennago zaslug geroja Bogdy Gesser Hana, istrebitelja desjati zol v desjati stranah; gerojskoe predanie mongolov, s napečatannago v Pekine ekzemplara*. S. Peterburg, Imperatorskaja Akademija Nauk 1836; Schmidt, I. J.: *Die Thaten Bogda Gesser Chan's, des Vertilgers der Wurzel der zehn Übel in den zehn Gegenden. Eine ostasiatische Heldensage*. St. Petersburg, W. Gräff – Leipzig, Leopold Voss 1839. Cf. Preface to the *Grammar* pp. IV, VIII (pp. 5, 9).

<sup>37</sup> Preface to the *Grammar*. p. IV (p. 5).

<sup>38</sup> *Bálint Gábor jelentése*. p. 14 (cf. Kara: *Bálint Gábor keleti levelei*).

<sup>39</sup> *Bálint Gábor jelentése*. pp. 15–16 (cf. Kara: *Bálint Gábor keleti levelei*). The Čaxar (Mong. Čaqar) language belongs to the South-Mongolian (Inner-Mongolian) languages, the Inner-Mongolian standardised language is based on it; cf. Sechenbaatar, Borjigin: *The Chakhar Dialect of Mongol. A Morphological Description*. (Suomalais-Ugrilaisen Seuran Toimituksia. Mémoires de la Société Finno-Ougrienne 243). Helsinki, The Finno-Ugrian Society 2003.

<sup>40</sup> *Bálint Gábor jelentése*. p. 16 (cf. Kara: *Bálint Gábor keleti levelei*); Preface to the *Grammar*. p. IV (p. 5).

<sup>41</sup> A detailed list of the content cf. Kara: *O neizdannih mongol'skih tekstah G. Balinta*. p. 162.

<sup>42</sup> Kara: *O neizdannih mongol'skih tekstah G. Balinta*. p. 163.

Books of the LHAS (shelf Nr. RAL 1400/1878).<sup>43</sup> In all probability there might be some documentary evidence in the depths of libraries, archives that will help future researcher to solve this question. His Mongolian language material became the basis for his controversial word list entitled: *Párhuzam a magyar és mongol nyelv terén. Madsar Monghol khojor khele adalithakho bicsik* [Magyar mongol két nyelvet egyenlítő irat]. Budapest, Hornyánszky Victor 1877. [Hungarian-Mongolian language parallels]. The list of Hungarian–Mongolian parallels was sharply criticised by Lajos Ligeti.<sup>44</sup> Ligeti also mentioned that Bálint himself later reviewed his suggestions<sup>45</sup> and after visiting new territories (as a member of the Széchenyi<sup>46</sup> and later the Zichy<sup>47</sup> expeditions) and mastering more languages, he presumed that there were contacts between Hungarian and other languages, too. Nonetheless the present publication has another aim and does not wish to review his views on language affinity.

Concerning the folklore texts, Bálint and some of his successors in Mongolian studies published only a few sample texts from this extraordinarily rich and valuable material. He added five Kalmyk songs to his *Report*,<sup>48</sup> published three songs from the Khalkha collection,<sup>49</sup> and a mocking tale (he called it anecdote).<sup>50</sup> Lajos Gyula Nagy transcribed one of Bálint's Kalmyk tales (*utu tül'*) on the basis of Ramstedt's system<sup>51</sup> and translated it.<sup>52</sup> Kara published two folksongs (one from the Khalkha, the other from the Kalmyk collection) as sample texts to his article devoted to Bálint's manuscripts.<sup>53</sup>

<sup>43</sup> "... a legalább 7½ – 8 nyomott ivre terjedhető nyugati és keleti mongol gyűjteményem az Akadémia által kívánt átirással rövid időn készen lesz sajtó alá." [... my collection of Western and Eastern Mongolian [texts] estimated to extend 7½ – 8 printing sheets will be ready for publication within a short time]. Bálint' letter to the secretary general (between 1865–1879) of the Academy, János Arany, the famous Hungarian poet, who wrote epigrams to Gábor Bálint; cf. György: *Op. cit.* pp. 19, 20; Zágonyi: *Op. cit.* p. 7.

<sup>44</sup> Ligeti, Lajos: *Mongolos jövevényszavaink kérdése*. In: *Nyelvtudományi Közlemények*. XLIX. (1935) pp. 190–271. Republished: Ligeti, Lajos: *A magyar nyelv török kapcsolatai és ami körülöttük van*. I. (Budapest Oriental Reprints. Series A 1.) Ed. Edmund Schütz – Éva Apor. Budapest, Magyar Tudományos Akadémia Könyvtára – Kőrösi Csoma Társaság 1977. pp. 202–283. [The problem of the Mongolic loanwords in Hungarian. In: *Linguistic Proceedings*] on pp. 202–203. Some of Bálint's ideas appear with plenty of data, source material and references in Ligeti's major work devoted to the Turkic elements in Hungarian: Ligeti, Lajos: *A magyar nyelv török kapcsolatai a honfoglalás előtt és az Árpád-korban*. Budapest, Akadémiai Kiadó 1986. [The Turkic contacts of Hungarian before the conquest and during the Árpád Dynasty].

<sup>45</sup> Ligeti: *Mongolos jövevényszavaink kérdése*. p. 202.

<sup>46</sup> Count Béla Széchenyi (1837–1908) organised an expedition to investigate the geography and the languages of India, Japan and South-East Asia (1877–1878) and he asked the polyglot Gábor Bálint to be the linguist and also the translator of the expedition. The geographer Lajos Lóczy and the topographer Gusztáv Kreitner also belonged to the expedition. It is a well-known fact that Bálint left the expedition earlier and it caused problems to the team. On the basis of his Tamil studies, carried out in the frame of the expedition, he tried to find connections between Hungarian (and other "Turanian" languages) and Tamil. About his bibliography concerning the Tamil language: Kara: *Bálint Gábor keleti levelei*. p. 7.

<sup>47</sup> Count Jenő Zichy (1837–1906) organised three expeditions (1895, 1896, 1897–1898). The first two expeditions investigated the Caucasus and the third one led through Russia and Siberia to Inner-Asia. Bálint accompanied him on his first expedition. Cf. Zágonyi: *Szentkatolnai Bálint Gábor, Válogatott írások*. p. 15.

<sup>48</sup> *Bálint Gábor jelentése*. (cf. Kara: *Bálint Gábor keleti levelei*).

<sup>49</sup> Bálint, Gábor: *Mutatvány a mongol népköltészetből*. In: *Ethnographia*. II. (1891) pp. 138–141. [Specimens of the Mongolian folk poetry] on pp. 140–141.

<sup>50</sup> Bálint, Gábor: *Mongolische Anekdoten*. Aus dem Volksmunde aufgezeichnet und mitgeteilt von Gabr. Bálint de Szt.-Katolna. In: *Ethnologische Mitteilungen aus Ungarn*. IV. (1895) pp. 70–71. Cited also by Laufer, Berthold: *Skizze der mongolischen Literatur*. (Keleti Szemle VIII.) 1907. pp. 12–261, on p. 247; Cf. Kara: *O neizdannih mongol'skih tekstah G. Balinta*. p. 163.

<sup>51</sup> Cf. Ramstedt's dictionary: Ramstedt, Gustaf John: *Kalmückisches Wörterbuch*. Helsinki 1935 (reprinted: Helsinki, Suomalais-Ugrilainen Seura 1976).

<sup>52</sup> Nagy: *Op. cit.* pp. 324–327.

<sup>53</sup> Kara: *O neizdannih mongol'skih tekstah G. Balinta*. pp. 163–164. Four folk songs recorded by Bálint have been translated or newly translated and published in the collection of the Mongolian literature. Kara, György: *A mongol irodalom kistükré*.



## THE GRAMMAR

Bálint entitled his comparative grammar: *A Romanized Grammar of the East- and West-Mongolian Languages. with popular Chrestomaties [sic!] of both Dialects. Containing alliterative Folk-Songs, Anecdotes, Conversations, Fables, Proverbs, Prayers, Letters, Writs and the Description of the Characteristical Usages and Housekeeping of the Mongolians; every piece with faithful Translation, by Professor G. Bálint of Szentkatolna*.<sup>54</sup> and summarised the aim of preparing the *Grammar* as follows: “I did my best to make easy the learning of this language for [readers] even not professional philologists and profitable this work to those who will have opportunity to speak to the open-hearted people of Tshingis Khān.”<sup>55</sup> Henceforth the sources, the structure and the content of the *Grammar* will be discussed.

## THE SOURCES OF THE GRAMMAR

On the basis of Bálint’s linguistic publications one can conclude that he was a skilled descriptivist, creating grammars concerning all the major fields of an entire (or, from a contemporary point of view, almost complete) descriptive grammar which served also practical aims (cf. below). With regard to his other grammars, besides the Kazan Tatar grammar referred to by Árpád Berta (cf. above),<sup>56</sup> he prepared a handbook of the Turkish language which – according to Kara – was an excellent one of its genre in its time.<sup>57</sup> Regarding the Mongolian languages besides the present *Grammar*, Bálint also prepared a Buryat grammar which he published in Hungarian in the prestigious *Nyelvtudományi Közlemények* [Linguistic Proceedings]. His Buryat grammar is entitled *Az éjszaki [sic!] burját-mongol nyelvjárás rövid ismertetése* [A brief description of the northern Buryat-Mongol dialect].<sup>58</sup> Though Bálint met some Buryat informants around Lake Baikal during his journey to Mongolia,<sup>59</sup> his Buryat grammar is not based on field work, but on a Christian missionary book of Boldonov written in Cyrillic script modified by its author for the Buryat language.<sup>60</sup> Since Bálint discussed his plans with

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Antológia a klasszikus és mai mongol irodalom és népköltés műveiből. 2. kiadás. Budapest, Európa Könyvkiadó 1971. [The little mirror of the Mongolian literature. An anthology of the Mongolian classical and contemporary literature and folklore] pp. 159–160, 169–170, 174–175, 277–278.

<sup>54</sup> The title given here follows the original in every respect.

<sup>55</sup> Preface to the *Grammar*. p. XII (p. 13).

<sup>56</sup> Berta: *Op. cit.*

<sup>57</sup> Bálint, Gábor: *Török nyelvtan (alak-, mondattan, olvasókönyv és szótár). Kézikönyvvül és magántanulásra*. Budapest 1875. [Turkish grammar (morphology, syntax, textbook and dictionary). Handbook and for teaching yourself]; cf. Kara: *Bálint Gábor keleti levelei*. p. 7.

<sup>58</sup> Bálint, Gábor: *Az éjszaki burját-mongol nyelvjárás rövid ismertetése*. In: *Nyelvtudományi Közlemények* XIII. (1877) pp. 169–248. [Brief description of the northern Buryat-Mongol dialect]. Kara mentioned in his preface to the edition of Bálint’s letters and report that this Buryat grammar was translated into Russian by Lajos Bese referred by Kara in *Bálint Gábor keleti levelei*. p. 6.

<sup>59</sup> “The stage-coachmen were mostly Buryats. They wondered hearing me to talk and sing in a language [i. e. the Kalmyk] similar to their tongue; the smarter ones thought I was a Torgut (Oirat, the name of Kalmyks here).” The original Hungarian: “A postakocsisok jobbára burjátok lévén, csodálkoztak, midőn hallottak engem az övékhez hasonló nyelven beszélni és dalolni, az értelmesebbek torgotnak (öräd, xalymikok neve itten) tartottak.” [Bálint Gábor levele Fogarasi Jánoshoz 1873. április 12.] In: *Akadémiai Értesítő* VII. (1873) pp. 155–156. [Gábor Bálint’s letter to János Fogarasi 12 April 1873. In: Proceedings of the Academy] on p. 156 (cf. Kara: *Bálint Gábor keleti levelei*).

<sup>60</sup> Bálint have mentioned neither the author’s whole name (referred only as Boldonov), nor the title of the book used by him; nonetheless his source must be definitely: Boldonov, N. [S.]: *Russko-burjatskij bukvar*. St. Peterburg 1866, and Boldonov, N. [S.]: *Daida delxein usir. O miroizdanii*. Tip. Štata vojsk Vostočnoj Sibiri 1862. On the Buryat language cf. Skribnik, Elena:

A. F. Schiefner, who edited and published the philological heritage of M. A. Castrén, among others the Buryat material, he must have been acquainted with Castrén's results, too.<sup>61</sup> Castrén's Buryat grammar is based on his field material and hence it is the first grammar of a spoken Mongolian language. It is evident that Bálint's Buryat and East- and West-Mongolian comparative grammars include achievements of contemporary philology, yet he did not mention all his predecessors and contemporaries. He referred, however, to the works of other leading scholars in his *Report* and in the Preface of the *Grammar*, first of all the Kalmyk Grammar written by Bobrovnikov. He quotes Bernhard Jülg's (1825–1886) article summarising the achievements of Mongolian studies of those times (until 1882) in the Preface, which permits the assumption that he was familiar with other grammars as well (Zwick, Popov, Schmidt, Kovalevskij; cf. the References). "As the sources for the study of Mongolian language are in detail laid out in the excellent article «On the present state of Mongolian Researches» by Prof. B. Jülg published in the Journal of the Royal Asiatic Society (New Series Vol. XIV Part I January 1882. London, Trübner et C<sup>ie</sup>; I refer the kind reader thereto."<sup>62</sup> Though he refers to Jülg and Bobrovnikov, he emphasises that his *Grammar* is different from the others, since it is based on his own field work: "I only mention, that there is in the present grammar with respect to the Mongolian language hardly anything, I had not heard from the Mongolians themselves; and the Chrestomathy consisting in a selection from my double collection contains again merely original matters."<sup>63</sup>

Unlike the grammars written by Bálint's contemporaries in Russian or in German, he wrote his work in English.<sup>64</sup>

#### THE CONTENT AND THE STRUCTURE OF THE GRAMMAR

Bálint introduced his Grammar with a long and informative preface (Bálint: pp. I–XIII, in the present book: pp. 2–14), where he propounded his aims, working method, a brief summary of his field work, discussed the difference between the written language and the spoken tongue, included the short contents of some specimens of the Chrestomathies and did not spare his salty remarks from some of the leading researchers of the epoch who criticised his comparative linguistic proposals.<sup>65</sup> In the preface he clearly set out his endeavour to write a grammar of spoken idioms (cf. above, too) besides

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Buryat. In: *The Mongolic Languages*. (Routledge Language Family Series) Ed. Juha Janhunen. London – New York, Routledge 2003. pp. 102–128.

<sup>61</sup> Castrén, M. Alexander: *Versuch einer burjätischen Sprachlehre nebst kurzem Wörterverzeichnis*. Hrsg. von Anton Schiefner. St. Petersburg, Buchdruckerei der Kaiserlichen Akademie der Wissenschaften 1857.

<sup>62</sup> Jülg, Bernhard: On the Present State of Mongolian Researches. In: *Journal of the Royal Asiatic Society*. (New Series) XIV. I. (1882). pp. 42–65. Cf. Preface to the *Grammar*. p. XII (p. 13).

<sup>63</sup> Preface to the *Grammar*. p. XII (p. 13).

<sup>64</sup> Cf. Jülg: *Op. cit.* pp. 56–63.

<sup>65</sup> Preface to the *Grammar*. pp. I–II (pp. 2–3). Bálint did not mention their names, nonetheless it was obvious for the contemporaries that he meant the eminent linguists Pál Hunfalvy (1810–1891) and József Budenz (1836–1892). Budenz prepared a brief Mongolian and a brief Manchu grammar certainly known for Bálint, too (though they appeared after the completion of the *Grammar*). Cf. Budenz, József: Rövid mongol nyelvtan. In: *Nyelvtudományi Közlemények*. XXI. (1887–1890), pp. 274–320. [Brief Mongolian grammar. In: *Linguistic Proceedings*]. Re-edited with a foreword of Lajos Ligeti. Budapest, Körösi Csoma Társaság 1977. (A Körösi Csoma Társaság Magyar Nyelvű Kiadványai XIII.) [Publications of the Csoma de Kőrös Society in Hungarian]; Budenz, József: A mandsu nyelv alaktana. In: *Nyelvtudományi Közlemények*. XX. (1886–1887), pp. 307–319, 380–400, 475–476. [Morphology of the Manchu language. In: *Linguistic Proceedings*]. Re-edited with a foreword of Lajos Ligeti. Budapest, Körösi Csoma Társaság 1977. (A Körösi Csoma Társaság Magyar Nyelvű Kiadványai XII.) [Publications of the Csoma de Kőrös Society in Hungarian].

the already existing descriptive grammars of Written Mongolian and Written Oirat (Kalmyk): “And yet I think to have had some reason to write such a one, for I would write it in a manner different from that of the extant ones. I had the purpose in writing this Romanized Grammar of the two principal dialects<sup>66</sup> of the Mongolian language to show both dialects possibly so as they are on the lips of the respective people and make the knowledge of them accessible to all who wish to know the mentioned nation in her language and genuine literature”.<sup>67</sup> Further, the Preface contains some details on his field work conditions and methods (cf. above, too), some data on his learning the spoken Manchu language.<sup>68</sup> A relatively large part of the Preface is devoted to the difference between the written and the spoken forms (explained in detail in the chapter Phonology of the *Grammar*) and he found it important to introduce some of his texts not added to the Chrestomathies of the *Grammar* (*The Black book of Chingis Khan* and the Text devoted to the Scapulimantic practice<sup>69</sup> of the Mongols are included in the Khalkha text collection).<sup>70</sup>

#### THE GRAMMAR AND BÁLINT’S CONCEPT ABOUT THE HUNGARIAN LANGUAGE CONTACTS

The second half of the 19<sup>th</sup> century is a highly intricate web of national movements, searches for a heroic past, efforts to trace and create a laudable prehistory. It is the time when the so called “Ugrian-Turkic war”<sup>71</sup> was being waged. The two parties tried to verify the origin of the Hungarian nation and the Hungarian language seeking contacts either among the Finno-Ugric or among the Turkic ethnic groups and languages. It is an unquestionable fact that Bálint mastered a good number of languages including several Turkic and Finno-Ugric languages as well. But he seemed to seek the Hungarian contacts not or not only on linguistic bases, but sometimes merely emotionally. True, the spirit of the age (*Zeitgeist*) inspired people to hold extreme views and also lose control over their ideas.

Throughout his *Grammar* Bálint quotes the Hungarian counterparts to Mongolian words he thinks may have some affinity. Most of his Hungarian–Mongolian equivalents were discussed by him in the *Párhuzam a magyar és mongol nyelv terén* [Hungarian–Mongolian language parallels]. In his letters written to his main patron, the academician János Fogarasi, Bálint treats the problem of the Hungarian language contacts rather carefully, similarly to what he does in his *Grammar* and confines himself to referring to the supposed parallels (mostly on lexemes, rarely on word derivational morphs). Some of

<sup>66</sup> Bálint had the view that the Mongolian (in current literature also Mongolic) language has four main dialects according to the geographical division: the Eastern i. e. the Khalkha, the Western i. e. the Zūngar or Oirat, Kalmyk (Bálint: Dzūngar, Oirat, Öiräd, Ölot, Khalmik), the Northern i. e. the Buryat and the Southern i. e. the Chakhar (Bálint: Tshakhar). Cf. Preface to the *Grammar*. p. IX (p. 10).

<sup>67</sup> Preface to the *Grammar*. p. I (p. 2).

<sup>68</sup> These data coincide with the facts published in his *Report*, but in some respects also complete them (e. g. concerning the working conditions among the Khalkhas).

<sup>69</sup> On the Scapulimancy among the Mongols, cf.: Birtalan, Ágnes: Scapulimancy and Purifying Ceremony (New Data on Darqad Shamanism on the Basis of Materials Collected in 1992). In: *Proceedings of the 35<sup>th</sup> PIAC September 12–17, 1992 Taipei, China*. Ed. Chieh-hsien Ch'en. Taipei, Taiwan, National Taiwan University and Center for Chinese Studies Materials 1993. pp. 1–10; Birtalan, Ágnes: A mongol lapockajóslás (történeti források és terepgyűjtés). In: *Sors, áldozat, divináció*. Ed. Éva Pócs. Budapest, Janus – Osiris 2001. pp. 58–84 [Scapulimancy among the Mongols. Historical sources and fieldwork material. In: Fate, offering and divination].

<sup>70</sup> Preface to the *Grammar*. pp. IV–VIII (pp. 5–9).

<sup>71</sup> Cf. Pusztay, János: Az “ugor-török háború” után. Budapest, Magvető Könyvkiadó 1977. [After the “Ugrian-Turkic war”]; Dobrovits, Mihály: Vámbéryval 2000-ben. In: 2000. *Irodalmi és Társadalmi Havi Lap*. (1999 Március) pp. 49–61. [With Vámbéry in 2000. In: 2000. Literary and Societal Monthly Journal] also Dobrovits, Mihály: Ármin Vámbéry in 2000. In: *The Budapest Review of Books*. 4. (1999). pp. 145–152.

them have been proven by linguists, e. g. by Ligeti over the decades, some of them have been rejected.<sup>72</sup> Probably there may be some ideas in this work which can be corroborated by future data and research.

Here I only refer to some of Bálint's ideas, to show his approach in finding Hungarian equivalents to particular words. Bálint's etymological proposals are to be found in the grammatical passages and in the vocabulary lists added to the shorter texts, songs, blessings and letters in the Chrestomathy. Besides the Hungarian etymologies, he also suggested both correct and mistaken parallels from Turkic languages.<sup>73</sup>

- Khalkha *akha* (α) “brother, elder”, Hung. *agg* “old” (Bálint: p. 99, in the present book: p. 115)<sup>74</sup>
- Khalkha, Kalmyk *-dal/-del* (deverbal noun forming suffix), Hung. *-dal/-del*, *-tal/-tel* without further explanation (Bálint: p. 101, in the present book: p. 117); in fact frequentative (deverbal verb forming suffix) in Hungarian<sup>75</sup>
- Khalkha *oroi* “top, mountain summit”, Hung. *orom* “mountain summit” (Bálint: p. 127, in the present book: p. 143)<sup>76</sup>
- Kalmyk *kökö* (*kök*) “blue”, Hung. *kék* “id.” (Bálint: p. 169, in the present book: p. 190)<sup>77</sup>
- Kalmyk *bitshkhan*, *bitshiken* (*bičkn*) “small”, Hung. *pici*, *picike* “id.” (Bálint: p. 169, in the present book: p. 190)<sup>78</sup>

Bálint's endeavour received an objective evaluation from the noted scholar B. Jül: “As considerable may be noticed the essay of G. Bálint, written in Hungarian, *Párhuzam a magyar és mongol nyelv terén* (Parallelism between the Magyar and Mongolian Languages), crown 8vo. pp. xxx and 62, Budapest, 1877. The national pride of the author scorns the idea that his people should be closely related to the poor hunters and fishermen of the Ugro-Finn race; but this has been proved long ago by the professors of a rational science of language. Accordingly Bálint, in his introduction, opposes Hunfalvy, who maintains this view; and himself tries to prove the Magyars to be as closely as possible connected with the world-storming Mongols. It can be easily conceived that such a thought would flatter the national pride of the Magyars; it is, however, quite impossible. Every rational etymologist knows that the Magyar language is much more closely allied, as far as dictionary and grammar are concerned, to the Finno-Ugrian than to the Mongolian; though it is quite conceivable that Magyar has many roots and words in common with the Mongol, inasmuch as both belong to the Ural-Altaic

<sup>72</sup> Cf. the thorough discussion in: Ligeti: *Mongolos jövevényszavaink kérdése*; Ligeti: *A magyar nyelv török kapcsolatai a honfoglalás előtt és az Árpád-korban*. passim.

<sup>73</sup> Bálint refers to some Manchu-Tungusic and Indo-European parallels at particular words, and Tamil examples – he favoured later – also appear rarely. Above I quoted only a few examples to illustrate Bálint's ideas, it could be the topic of a separate study to collect and analyse all the Hungarian lexemes and morphs from the text.

<sup>74</sup> This word belongs probably to the original Hungarian vocabulary, cf. *A magyar nyelv történeti-etimológiai szótára*. I–III. Ed. Loránd Benkő. Budapest, Akadémiai Kiadó 1967–1976, 1984. [The historico-etymological dictionary of Hungarian language] Vol. I. p. 102.

<sup>75</sup> Zaicz, Gábor (et alii): *Etimológiai szótár. Magyar szavak és toldalékok eredete*. Budapest, Tinta Könyvkiadó 2006. [Etymological dictionary. The origin of Hungarian words and suffixes] p. 134.

<sup>76</sup> This word belongs probably to the original Hungarian vocabulary; cf. *A magyar nyelv történeti-etimológiai szótára*. Vol. II. pp. 1092, 1094.

<sup>77</sup> This word is of Turkic origin, in detail cf. Ligeti, Lajos: *A magyar nyelv török kapcsolatai a honfoglalás előtt és az Árpád-korban*. pp. 112–114, passim.

<sup>78</sup> This word is of original Hungarian derivation; cf. *A magyar nyelv történeti-etimológiai szótára*. Vol. III. p. 182.



branch. But always valuable is the small comparative vocabulary of the Magyar and Mongolian languages (pp. 1–62), though in this there are many forced and impossible etymologies.”<sup>79</sup>

#### THE DETAILED CONTENT OF THE DESCRIPTIVE PART OF THE GRAMMAR

The transcription of the oral records of both Khalkha and Kalmyk (Oirat<sup>80</sup> – as Bálint mentions the Kalmyk) texts is not as careful and meticulous as in his two text collections;<sup>81</sup> it seems to be adapted to the readers with a command of English. Below a comparative chart of the transcriptions is given to guide the reader – familiar with the regularly used academic transcription – in Bálint’s texts.

Bálint’s transcription system	Generally used academic transcription <sup>82</sup>	Bálint’s transcription system	Generally used academic transcription
â	ā	dsh	j
ă	ä	dz	j
â	ā	gh	ɣ/g
ə	o	ɣ	ɣ
â	ō	j	y
ê	ē	kʼ	kʼ/k
ē	ē	kh	x
î	ī	ñ	ŋ
ô	ō	sh	š
ô	ō	ts	c
û	ū	tsh	č
û	ū	v	w
		zh	ž

Henceforth I will give a brief summary of the grammar, following Bálint’s system. Here I wish to emphasise that in the introduction it is possible to review only the main phenomena of the *Grammar*, highlighting only some points of this rich and compound material. To elaborate the particular grammatical phenomena, to compare them with the ones of other grammars by contemporaries and followers and to explicate the *Grammar*’s values and mistakes will be the task of further studies.

<sup>79</sup> Jülg: *Op. cit.* pp. 55–56.

<sup>80</sup> Oirat (in Oirat: Ōrd) is the collective name of numerous Western-Mongolian ethnic groups and their dialects (in detail cf. Birtalan – Rákos: *Op. cit. passim*), for written and spoken Oirat cf. Birtalan, Ágnes: Oirat. In: *The Mongolic Languages*. (Routledge Language Family Series) Ed. Juha Janhunen. London – New York, Routledge 2003. pp. 210–228. The Kalmyk language originates from the Oirat dialects of the ethnic groups that migrated in waves from their homeland in Turkistan to the Volga during the 17<sup>th</sup> century, so Bálint correctly named the linguistic phenomena recorded among the Kalmyks as [a kind of] Oirat.

<sup>81</sup> Kara emphasised this fact as well, cf. Kara: *O neizdannyh tekstah G. Balinta*. p. 162.

<sup>82</sup> This system is used in the present introduction to refer to Mongolian terms and names.

The descriptive *Grammar* follows a traditional linguistic division: phonology, morphology and syntax.

In the chapter on phonology Bálint emphasises the differences between writing and pronunciation, and discusses the phonemes in various positions and the permutation of phonemic structures of the spoken languages versus the written languages (both Uigur-Mongolian and the modified “Clear script” of the Oirat and Kalmyk).<sup>83</sup> Phonology (Bálint: “Fonology”) is mentioned also in Mongolian *dūdūlxuin uxān* (by Bálint *dōdolkhoîn ukhân*)<sup>84</sup> – today merely *awia jūi* (Khalkha). The chapter dealing with the sounds of Mongolian language includes the enumeration of short and long vowels, diphthongs and consonants of the spoken Kalmyk and Khalkha languages. Both among the vowels and the consonants, Bálint includes some allophones beside true phonemes, which can be explained sometimes with the effect of the written language or, in other cases, with the endeavour to be more precise. There is also a sound *zh/ž*, which is mentioned here, but does not occur in either Kalmyk or Khalkha. This probably comes from Bálint’s Buryat studies, since he mentions Buryat parallels in the *Grammar* at other places, too. Common differences and correspondences between Kalmyk and Khalkha sounds are discussed, and although Bálint notes that some sounds are pronounced differently by Kalmyk and Khalkha speakers, he does not indicate this difference in his transcription (e. g. in the case of *ö* and *ü*, where the Khalkha pronunciation is shifted back in comparison with Kalmyk). Although Bálint sometimes describes even minor allophonic variations in the pronunciation of some sounds in different circumstances (especially in the case of diphthongs), he does not mention such characteristic features as aspiration (except *k’*) and the opposition of aspirated and unaspirated consonants.

Since the Uigur-Mongolian and Oirat scripts were the only ones used to write Mongolian in Bálint’s time, he describes both alphabets in his grammar, but in contrast with other grammars he gives the letters’ value as they are pronounced in the spoken languages. It is interesting that he often cites examples from the Manchu script, which is derived from Uigur-Mongolian, but was not used in common practice to write the Mongolian language (except Daur, but it is far away from the topic of the present *Grammar*). The correspondence between short vowels of written and spoken languages is discussed in more detail (at least in comparison with consonants), and Bálint gives an explanation and several examples for each short vowel.

Bálint’s transcription sometimes reflects the influence of the written languages. It is probably most evident in Kalmyk texts, but can also be traced in Eastern Mongolian texts. It is also admitted by the author to some extent, at least in the case of reduced vowels and some diphthongs. This effect is clearly visible in the transcription of the letter *b* of the Mongolian script, which is always transcribed as *b* in the *Grammar*, while it often sounds as *w* in spoken idioms. Although Bálint mentions this pronunciation, he consistently writes *b* in his transcription, which cannot be taken as an effort to indicate the *b* phoneme instead of its allophones, since he distinguishes several allophones in other cases.

Besides the sounds, Bálint discusses some common phenomena that occur in Mongolian, such as labial attraction, metathesis and reduction of short vowels in non-first syllables (Bálint: “apocope”), and he also deals with stress (Bálint: “accent”).

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<sup>83</sup> On the Clear script and Written Oirat cf. Rákos, Attila: *Written Oirat*. (Languages of the World 418.). München, LINCOM 2002.

<sup>84</sup> Occasionally Bálint indicated the Mongolian grammatical terms as well; it could be a topic of a further study to collect and analyse his Mongolian terminology and its relation to the terms of traditional Mongolian grammars.

The chapter on morphology contains nominal and verbal morphology, adverbs, so-called conjunctions, interjections, and word-formation. The nominal morphology is very detailed and follows in many respects the traditional grammars of written Mongolian languages.

Comparing the examples of the *Grammar* with Bobrovnikov's, one realizes that Bálint took over some words and declensional paradigms. Bálint's innovation is, for instance, in the discussion of the plural. While Bobrovnikov systematizes the phenomena according to the word ending sounds, Bálint's classification is based upon the enumeration of the morphemes.

The nominal declension is very detailed, encompassing written Mongolian and also Buryat material parallel to the Khalkha and Oirat (= Kalmyk) paradigms. Bálint offers declensional paradigms (cases) classified by nominal endings, as it is usually demonstrated in other grammars (omitting the cases of Vocative and Directive). A subchapter is devoted to the so called "particular case signs", in which he discusses the case suffixes used only limitedly in Mongolian dialects (his explanation includes some endings that are not real case suffixes), and touches upon combined suffixation (double declension Gen. + Dat., Abl.; Dat. + Abl. etc.). The reflexive suffixation is examined in detail besides the use of the possessive pronouns (Bálint called this latter "demonstrative declension", and listed only the Sg.3. forms). The suffixation of the lexemes with adjectival meaning is demonstrated quite accurately and in detail, especially the suffixes bearing – among others – diminutive meaning. Discussing the adjectival comparison, Bálint specifies the differences between Khalkha and Oirat (= Kalmyk). Concerning the superlative there are numerous words which do not mean "the most ...", but "very", and the most frequently used form for the superlative, *xamgīn* (Khalkha and Oirat, cf. Mong. *qamuy-un*) "the most ..." (lit. "... of all"), is not included among his examples. The following categories and paradigms of pronouns are listed by Bálint: personal (the inclusive and exclusive forms explained in detail), possessive, demonstrative, interrogative, reflexive and indefinite. The pronouns are followed by the numerals (cardinal, ordinal, distributive, collective, multiplying, fractional numbers), where he gives also Chakhar examples and tries to etymologise the origin of particular designations of numbers. A list of postpositions is added to the nominal declension (the East-Mongolian forms are discussed separately).

A bulky chapter is devoted to verbal morphology. In some instances, the enumeration of the morphemes differs from the later classification used today as well (cf. below). The transitive and intransitive nature of the verbs is revealed first, and then the following categories are demonstrated: causative, cooperative (reciprocal), iterative, passive, inchoative and inceptive (aspect of quick action). It is remarkable, that the cooperative infix *-cgā* (Khalkha and Oirat) is discussed as an Oirat phenomenon, though it is productive even today in Khalkha. Verbal nouns and gerunds (also verbal adverbs in present-day use) are represented in detail, but some gerundial categories, as the conditional and concessive are put into the category of mood (conditional mood, concessive mood). Hereafter the moods of various imperatives (optative, prescriptive, etc.) are listed.<sup>85</sup> A good reference material is offered in the subchapter of Auxiliary verbs and the Compound tenses with the substantive verbs.

At the end of the verbal morphology, useful comprehensive lists of the tenses and moods are demonstrated. It is striking, however, that Bálint avoided offering a subchapter on the characteristic personal endings of Oirat/Kalmyk. It appears only in passing, e. g. in the "interrogative conjugation".

The chapters devoted to the syntax of Khalkha and Kalmyk deal with sentence types and morpho-syntax.

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<sup>85</sup> The morpheme bearing the meaning of dubitative (Mong. *-yujai/-gūjei*) is called dubitative future tense and is wrongly identified with the Khalkha *-x bij* (nomen futuri + particle of certainty).

First Bálint explains the structure of a typical Mongolian sentence (the SOV – in fact SOP – type of sentence) with a number of examples, including also proverbs. He discusses compound sentences and pseudo-conjunctions (the majority of the so-called conjunctions are of adverbial derivations). The problem of definite and indefinite objects, the attributive word-groups, the case government and its difference from the case uses in Hungarian, and the rich adverbial system: adverbs of time, adverbs of place, adverbs of manner etc. are also examined in this chapter. The distinction between the Khalkha and Kalmyk forms is not consistent. While there is a clear distinction in the presentation of some phenomena, in the case of others the Oirat-Kalmyk forms are not distinguished. Lists of particles and interjections (including the interjections of calling and driving animals) are also added to this chapter. The subchapter devoted to word-formation is very comprehensive, though explanations on the meaning of particular morphs are not always attached to the paragraphs.

Although the examples are taken from his field work material and partly from Bobrovnikov's Kalmyk grammar, numerous phenomena are common also to other Mongolian languages and dialects.

#### CHRESTOMATHY (PART I. EAST-MONGOLIAN, PART II. OIRAT-MONGOLIAN)<sup>86</sup>

Bálint collected two large sets of the spoken Kalmyk and Khalkha idioms (cf. above) and included some sample texts of his collections in the *Grammar*. His examples of the vernacular and particularly the fables, songs and other genres constitute the first attempt to introduce a Mongolian dialectal spoken idiom and a folklore material. Unfortunately these valuable texts remained on the shelves of library and were not published soon after their collection. In his summarising article on Mongolian studies Jülg highly evaluates<sup>87</sup> A. Pozdneev's folksong collection, transcribed in a system based on the Cyrillic alphabet rendering the spoken forms of the language,<sup>88</sup> as the first bulky database in this respect. If Bálint's collections had been published according to his plans (cf. his letter to the secretary of the Academy), his material would have earned him the fame for being the first of its kind, and an example for further editions.

In presenting his folklore and vernacular material Bálint followed practical aspects to a certain extent in compiling the texts of the Chrestomathy (Bálint: pp. 125–200, in the present book: pp. 141–221) attached to the *Grammar*. The sample texts occupy nearly half of the manuscript, which also testifies to its practical aim, i. e. to serve as a manual for students and readers interested in the Mongolian culture. The shorter poetic texts and the letters, dialogues precede the longer narratives, as Bálint indicated: “As the Mongolian poetical style is much simpler than that of the prose, I put the folk-songs before the prose pieces ...”.<sup>89</sup> The “word-registers” attached to the oral poetic texts (songs, blessings) and to the letters serve the better understanding of the texts and help the reader to gather vocabulary in order to understand the longer prosaic narratives (“... every body [sic!] might control the translation and acquire some lexical store for the prose pieces.”).<sup>90</sup>

Here I am not going into a detailed linguistic analysis of the sample texts. A comprehensive examination of their peculiar features will be carried out in the publication of both text collections. As

<sup>86</sup> Chrestomathy of the *Grammar*. p. 125 (p. 142).

<sup>87</sup> “In conclusion, I must call special attention to the frequently quoted grand work of A. Pozdnejev, who was the first to introduce us popular literature of the Mongols.” Jülg: *Op. cit.* p. 65, and also p. 53.

<sup>88</sup> “The Russian transcription is especially valuable as giving us, for the first time, an exact notion on the deviation of the present pronunciation from the original alphabet as determined by the written characters.” Jülg: *Op. cit.* p. 65.

<sup>89</sup> Chrestomathy p. 125 (p. 142).

<sup>90</sup> Chrestomathy p. 125 (p. 142).



preliminary remarks, only two phenomena will be emphasised here: first, the Western-Khalkha features of the Khalkha samples<sup>91</sup> and second, the influence of the written forms, on Bálint's transcription of both idioms, the Khalkha and especially the Kalmyk (Bálint: "Oirat").<sup>92</sup>

#### THE IMPORTANCE OF EDITING THE TEXT COLLECTIONS AS A FOLLOW-UP PROJECT TO THE PRESENT VOLUME

The *Grammar* contains only about one fifth of the whole corpus Bálint collected in the field. As mentioned above, the Chrestomathy – i.e. both Khalkha and Kalmyk parts – contain conversation samples, folklore texts of various genres and short descriptions of assorted folk customs he collected among the Kalmyks in Astrakhan and among the Khalkhas in Urga. These texts offer not only the first long records of Mongolian spoken languages, but also valuable folklore materials that are significant from several points of view: 1. There are folklore texts that do not have parallels in the Mongolian folklore editions. 2. Variants of some texts have been published later as well and have several versions, but Bálint's text represents their first occurrence. 3. The short narratives on nomadic folk life and customs can be surveyed among the essays, reports about the Mongolian nomads since the 13<sup>th</sup> century and documented nowadays too.

With the presentation of the texts attached to the *Grammar* and the following publication of the two further manuscripts (the Khalkha and Kalmyk text collections), the significant achievement of a noted scholar will be accessible to the academic and general public. Furthermore, the publication will help to recognise the real value of Gábor Bálint of Szentkatolna's research.

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<sup>91</sup> Cf. Kara: *O neizdannyyh tekstah G. Balinta*; concerning the phonetic features of the Western-Khalkha dialect(s) cf. Bese, Lajos: Two Western Khalkha Tales. In: *Acta Orientalia Academiae Scientiarum Hungaricae* XVII. (1964) pp. 49–67.

<sup>92</sup> Kara: *O neizdannyyh tekstah G. Balinta*. p. 163.

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<sup>94</sup> The first line of the English version is the third line of the Mongolian text (*Ȫdzesk’Ȫlentei tsaraigi tshin*).

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81. szám.

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A Romanized Grammar  
of  
the East- and West-Mongolian Languages.

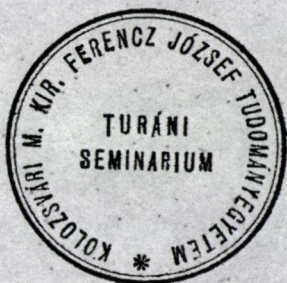
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A popular Chrestomathies of both Dialects.

Containing <sup>alternative</sup> Folk-songs, Anecdotes, Conversations, Fables,  
Proverbs, Prayers, Letters, Writs and <sup>the</sup> Description  
of the Characteristical Usages and House-keeping  
of the Mongolians, every piece with faithful translation

by

Professor G. Bálint of KentKatolna.



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HUNGARICA  
TUDOMÁNYOS AKADÉMIA  
KÖNYVTÁRA



## Preface.

To write a grammar and not the first one for the language of a nation seeming to be by the circumstances doomed to give only her name to design a large race of mankind, was not very promising work and chiefly not in the present practical period. And yet I think to have had some reason to write such a one, for I would write it in a ~~different~~ manner different from that of the extant ones. I had the purpose in writing this Romanized Grammar of the two principal dialects of the Mongolian language to show both dialects possibly so as they are on the lips of the respective people and make the knowledge of them accessible to all, who wish to know the mentioned nation in her language and genuine literature. For nearly all extant grammars, chiefly treating the more artificial written language fit rather to check than promote ~~that~~ knowledge, are ~~only~~ accessible only to professional philologists, who with themselves, no doubt, prove this task of mine.

By what means I was able to try to effectuate the above purpose, I think, I must shortly refer thereto.

In the year 1841 I was, in possession of the theoretical knowledge of Turkish, written Mongolian, Manju and other Oriental languages, sent out by the majority of the Hungarian Academy of Sciences into Russia and Mongolia to study the Turk. Tataric and Mongolian spoken languages. If the gainsaying minority (two naturalized Magyars) thought as fit to spread out the rumor that such a one (adulterating my name) was sent out to search the forerunners of the



Magyars or at least prove the Magyars to be as closely as possible connected with the world storming Mongols; it may be signalized as the honorable tactic of the infallible philologists, who are able for some handful tribes' sake to subvert all traditions and history of a selfconscious nation able to have been herself the stock of the scattered tribes, but hardly an offspring of these. Who would base the grammar and history of the European Aryaic nations upon that of the scattered Gipsy tribes though their language be closely allied to the Sanscrit, the typic language of the Aryaic nations?

But suffice to say, my sender's opinion was that the studying and declining always and only the languages of the small scattered Finnic and Ugric(?) tribes without history and selfconsciousness is not quite sufficient for ethnography and pre-historic studies.

In this way I studied the North-Turk-Tataric tongue in the school of the Christian Tatars at Kazan, founded in consequence of the wise advice of N. I. Ilminski, an excellent knower of the Turk-Tataric dialects. By the way it may be mentioned that the proportionally small herd (about 50 thousand) of the christianised North-Turks (Tatars), mostly peasants after a secondary education exhibit in their genuine language-written with phonetically adapted Russian characters- much more than their far more numerous mohammedan brethren - mostly town people - in their highly adulterated language (a mixture of Osmanly Turkish, Persian and Arabic) since their existence. Such is the fetid stagnation of mohammedanism! ~~unusually late with the~~  
~~very education leading to the~~

The result of my studies made at Kazan consisted of a text book, grammar and dictionary of the mentioned dialect edited by the Hungarian Academy of Sciences.



From Kazan I went to Astrachan. Here I was during seven months busy with the spoken language of the Khalmiks among the pupils of the Khalmik Institute, aided in my task by Mr. Shamba, a Khalmik born, clever teacher of his <sup>own</sup> language at the male and female branch of the mentioned Institute. The number of the male pupils was at that time (1872) 49 and that of the female pupils about 25 representing nearly all tribes of the Khalmiks. Many of these pupils were studying surgery, many again were frequenting the Russian gymnasium with good success.

I am convinced that, had I lived under the tents of the Oiras-(Öirä)-Mongolians — so call they Khalmiks themselves when speaking with confidence — many years long, I could hardly have a better opportunity ~~to~~ ~~study~~ to the pursuit of my purpose than I had in the mentioned Institute. For I had here occasion to hear the talking, singing of the pupils, look at their playing and partake their amusements. After having gathered a good number of folk-songs, fables, proverbs and other materials for a dictionary and made a draft of the Khalmik-Mongolian grammar, I left Astrachan for St.

Petersburg to study there the Finnic and other related tongues; in ~~which~~ <sup>this</sup> task I was highly supported by the late Chief Bibliothecary of the R. Imp. Academy of Sciences, A. Schiefner, the knower of many Turanic and Aryaic languages and editor of numerous philological works.

In the month of February of the year 1873 I went with the recommendation of the R. Imp. Asiatic Department into Mongolia and there at Da-Kürien (Russ. Urga) I became an welcome guest of the R. Imp. Consul J. P. Shishmarov and his Secretary J. V. Saterin, both excellent knowers of the Mongolian language. I did again not live under the tents of the Mongolians, but the mentioned Consul was so kind to procure me for



the Mongolian spoken language a Nhara lama (a Mongolian married clergyman), who had wandered in several parts of Mongolia, and a Mongolian Yaman officer for the Manju language. During 155 days I did nothing else than writing down phonotically all things my lama or persons called by him to me were able to dictate to me. I read the whole fable of Jesus Khān with my lama and transcribed it in the spoken language. I must remark that my lama was no literator, but cleaverer and more experienced than many of the learned ones. I tried with this class too, but it did not go, because the learned persons can not dictate else than by syllabifying the matters they had once memorized and the Mongolian language syllabified after the writing sounds indeed very differently from the spoken one.

At my Manju studies I experienced the usefulness of Romanized dictionaries by such a one of the Manju language, published by the late Conon von Gablentz, which though a small tome, contains nearly all words of very large native dictionaries.

I directed my chief attention to matters concerning the customs and traditions of the Mongolians; therefore I wrote down the customs and ceremonies about the birth, marriage and death, which are given in the II part of <sup>the</sup> present grammar. As for the traditions, I could get no more than an extract from the Black Book of Tshingis Khān, which my lama dictated me from memory. As I could not give this piece without increasing too much the size of present work, I will mention its chief contents in order to show how cunningly the lamas have brought the inextinguishable national feelings for the great Khān Tshingis into consistency with the Buddhism or better, Lamaism.



It is firstly mentioned that the ancient or black religion of Tshingis' people has permitted to torment and kill living beings (men and animals) without the least heart-sore and bade to make funerals by killing the best horse and hounds of the deceased and break his bows and his other instruments. In order to cease this black religion, the three kinds of religious books Altan Ghân-dshur (gold Gan-dshur ~~Buddha~~ the translation of Buddha's words), Altan Gum (gold y.) and Altan Dan-dshur (the gold tridasha lion of doctrine) in a blue crystal box were sent by Khormurda Tenger (Or ~~murda~~ god), the father of Tshingis, from heaven among thunder and shower to the earth at the cave, where Tshingis Khân's eldest son was meditating. This perceiving the books, took them and followed by his two disciples went to his father Tshingis Khân. This told him that the three kinds of books were requested by himself from his father Khormurda Tenger yet before his appearance on the earth in the shape of a triangular stone; and now about leaving this world he enjoins on him as Dalai Lama the duty of keeping the religious books and making the living beings good until the appearance of Maydore (Maitreya), the Burkhan (god, or Buddha) of the future Kalpa and with this command gave him the yellow flag. Hereupon Tshingis Khân giving his second son, Tshing. Taidshi the blue flag ordered him to be the emperor of the Manjus; promised him safety from all kinds of evil, if he will pray to Khormurda Tenger, offer sacrifice with the different products of his empire and avoid at least the 10 black sins (see the Chrestomathy). The third son Khung Taidshi received from his father Tshingis Khân the red flag and was appointed to be the emperor of the Ölöts.



7 (yarbol, yabon sō: if  
thou makest haste, sit  
squattingly. Prov.)

At last appeared before the great Khān his fourth and youngest son Dzalar Khung Taidshi, who happened to sit before him squattingly, which manner of sitting denotes haste and tending to go far. The great Khān appointed him to be the emperor of Russia and rule over all nations of the false doctrine (ters borō nomtan) until Maydere's Kalpa come, when he shall with all his people accept the yellow religion (Buddhism). He gave him the nine pronged white flag, a round cap, a round seal and the well hitting sorcerer's ar (Almosin sūke), admonishing him not to harm with his numberless army the people of the Mongolian race (Mwighol idzaghortan).

It is interesting the instruction. Islingis Khān gave his second son Khung Taidshi, the Khān of the Ölöts: "When the various foes shall attack thee, thou must but pray to Khormurda tenger shake thy red flag and thou shalt ~~as~~ rejoice at having no enemies. Thy people are indeed bad, but thou must make up thy mind, acquire all kind of science and knowledge, gather the wise and sage ~~one~~ about thee, endeavor to multiply wealth and instruments, patronize the religion and chiefly follow my path and then thou wilt have success. During my life I turned the stones into men, the rocks into horses; I turned the waterless places into watered ones, the plains into mountains and the mountains into plains; I took the gold and silver snares from the heaven and I turned the sunless regions into sunny ones, the moonless regions into moony ones; I turned the fireless regions into such as having fire; I made the far countries near and the near foes I made far; I threw the rocks big as mountains like a play bone; if thou ~~shall~~ wilt follow my example, thou shalt ~~do~~ all these!"



As the lower class of lamas (one of whom was my teacher too) are nearly replacing and representing the ancient shamans, I was curious to hear about the fortunetelling by means of the sheep shoulder blade (scapula Mong. dalō). Hereupon brought my teacher to me an unburnt scapula (tsaghan dalō, white set) and a burnt one (külöen dalō) and pointed out on the first the characteristic marks and the fine splits on the second one, out of which the dalātschi kün (soothsayer) reads like out of an opened book not only the future but the cases of theft too. He told me the history too of this well ~~paid~~ practice. After his recital a 120 years old anchorit (arshi in dayan tshi) called Otshir was the first who taught partially this art to the 82 years old Naran Isbirghalang (Sun-delights). This fitting out his son Jard Mandal (Moon disk) with the knowledge he himself had, sent him to Tibet, China and Manjuria to learn the languages and sciences of these people too. As the son was setting out the father burnt a scapula and looking at the splits found that his son shall encounter two cases of danger on his journey; firstly a Tibetan lama will <sup>try to</sup> ~~kill~~ destruct him by the Khariālin tärni (dharant of malediction), but by throwing it into the fire he will be saved and the head of the Tibetan lama will split into three parts; then when finished his studies on his returning he will encounter the second danger by the poison of the Manju governor, but he will meet with a supernatural virgin and this will save him. The son went away and all happened as his father had foretold. He met with the virgin called Naran Ghoa (Sun like beautiful), who was the daughter of the 120 years old lama, Otshir and had in her possession all books of the science (of both) burnt and unburnt scapula. After the mutual recital of their fate they became friends and continued in company their way. As they were in their returning to Mongolia passing the ~~boundary of the~~ ~~boundary of the~~ ~~boundary of the~~ the boundary, the Manju governor invited them, they accepted the invitation, but before entering the governor's house, the Dalini girl put her jewel into the mouth of her companion.



and so when asked by the governor about his success he could not speak and when food and drink was offered could not taste them. The governor with the opinion that 'Sarā Mandal' was already made useless for his nation left them go freely. Thus they returned both safe into Mongolia, where they spread out their science.

As the other pieces written by me down exhibit more importance in their being fit materials for the language, than in their contents and the prosaic epos of Geser Khān published and translated by J. J. Schmidt is known enough, I will not detail them. I mention only that this epos though well known by the Khalkhas too, is ~~not~~ written in the Džinghar dialect, for more proverbs and expressions are not current in the Khalkha dialect. As for the collected Khalmik fable (in number 18), they <sup>mostly</sup> treat heroic actions executed chiefly against snakes, giants and monsters. The one given in the Khalmik Chrestomathy (see II P.) bears some analogy to the European tale „Aschenbrödel“ (Cullion?).



The Mongolian language in its present state exhibits 4 chief dialects. The first is the East-Mongolian or Khal. Kha; the 2nd is the West-Mongolian called also Drūnghar (or Oirat. Öiräd, Ölöt or Khalmik); the 3rd is the North-Mongolian or Buriat; the 4th is the South-Mongolian or Tshakhar. The principal dialect is that of the Khalckhas, for though its pronunciation is much rougher than that of the Khalmik dialect, yet is purer than the last one, which as spoken by the Volga Khalmiks contains Tataric and some Russian elements too. The most adulterated dialect is that of the Buriats, whom the Khalckhas call khaghas' k'elētei (half-tongued). The Tshakhar differs from the Khalckha chiefly in pronouncing ts for t and ds for dx.

Nevertheless all these dialects are much nearer to each other than the Turk-Tataric dialects (without the Yakutic), for people speaking their respective dialect can converse with one another. I treated in this grammar the two principal dialects not only because these two mostly represent the Mongolian language, but because these two are explaining one another; the Khalmik dialect with its reformed (since 1648) writing ~~and~~ indicates the contractions to be made in the vague Khalckha writing (nearly so defective as its original, the Uiguric) and this on its side regulates the often unduly made contraction of the Khal. mik, for instance: the Khalmiks write khariḍ (re., turning, having returned) and the Khalckhas write khariḡḡad, the former ones pronounce khäri-äḍ or khär-äḍ, while the Khalckhas pronounce khäriḡḡad. The chief difference between the Khalckha and Khalmik (Oirat) pronunciation is that the Khalckhas pronounce a strongly aspirated k' for the Khalmik ~~the~~ simple guttural k, very often t' or th for t, dx for z, o for Khalmik u and the Khalckhas cannot pronounce the <sup>com's</sup> pressed sounds ö, ü so clearly as the Khalmiks do. Both dialect agree a) in changing nearly all words with hard vowel sounds (a, o, u) into



words with soft vowels (ä, ö, ü) under the influence of the vowel i, thus: Khari-(to return), bari-(to seize), amin (the life) etc. are pronounced in both dialects as khäri, bäri, ämin etc. 3) in tending to make disappear the diphthongs by pronouncing a long vowel instead of it, thus: bai-(to stay, to be), bai thing (a building, a European house), khoina (after) etc. soas are nearly sounded bäi or bē, bäi thing, khöinä etc.

These kinds of alteration are of course of later time, ~~for~~ they are the result of the natural tendency of the language to become shorter and softer; but if we put the question, whether the great difference between the Khalkha writing and the actual pronunciation be the result of such a tendency or not? I am inclined to answer that Tshingis, Khän has pronounced the Mongolian language nearly so, as it is now pronounced, and followingly the cause of the great difference lies in the defectuousness of the Uiguric alphabet, which was not adapted to, but simply forced upon the language; else there would be not such a conformity in the pronunciation of the most dialects spoken by people living far from one another. If the Mongolians living about the Kökö Nôr (Blue lake) pronounce nôr (a lake) like those living about the Baikal, while they write na-ghor and the Khalmiks on the shores of Volga write and pronounce nür, and again if the written agh-ola (a mountain) is pronounced by the East-Mongolians ôla and by the Khalmiks written and pronounced ûla (Manju alin), there can be no doubt that it was never pronounced na-ghor, or aghola, ~~for~~ but that the Alphabet having no letter for the long vowel, this was represented by two syllables. But the diverging of the pronunciation from the writing is not restrained only to the long vowels, for there are written in the initial syllables es for ë, ü (eloz - ödör, day, ebul - übül winter), is for i (mitko - makha flesh), tshi for scho, tshö, tshü and even for tso, tzu, and shi for sho, shö, shu, shü. In many cases this manner of writing might be indeed proved by the Etymology, but very <sup>few</sup> reasons are wanting for.



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My opinion on the connection of the Mongolian language with the other Turanic languages is, that the Mongolians being less crossed a nation their language is also more independent (homogenous) than any of the North-Turanic Tongues, of which the Manju-Tungus (1) is the next allied to it, then come the Turk-Tataric (2), Hungarian (Ugric) (3), Finnic (4) and Samoyedic (5) languages; from the South-Turanic languages the Dravidian and the Japanese. As for the monosyllabic languages as Chinese, Tibetan etc, the Mongolian language hardly has more relation to these than to the Aryaic and Semitic languages. The pronouns of the Mongolian like those of the (1. 2. 3. 4. 5) <sup>families</sup> bear resemblance to the Aryaic pronouns; while the manner of suffixing or putting the pronouns after the nouns points to the Semitic logic. It seems to me that the Dravidian languages have remained the most faithful to the genuine logic of the Turanians.



As the sources for the study of Mongolian language are in detail laid out in the excellent Article » On the present state of Mongolian Researches « by Prof. B. Jülg published in the Journal of the Royal Asiatic Society (New Series, Vol. XIV. Part I January, 1882, London, Trübner & Co.); I refer the kind reader thereto. I only mention, that there is in the present grammar with respect to the Mongolian language hardly any thing, I had not heard from the Mongolians themselves; and the Chrestomathy consisting in a selection from my double collection contains again merely original matters. I did my best to make easy the learning of this language, for ~~people~~ were not professional philologists and profitable this work to those, who will have opportunity to speak to the open-hearted people of Khingis Khan.



# Abridgments.

~~anc.~~  
Anc. = ancient

arch. = archaic

Bur. = Buriat

cf. = confer

com. = common, commonly

Drav. = Dravidian

E. M. or E. Mong. = East-Mongolian or Khalkha

fin. = finnic.

ger. = gerund

Hu. = Hungarian.

id. = idem.

L. Lat. = Latin

lit. = literary.

neg. = negative

Oi. or Oi. Mong. = Oirat or West-Mongolian = Khalmuk.

Part. = participle.

ped. = pedantic.

pr. pron. = pronounced.

prop. = properly.

refl. = reflexive.

R. or Russ. = Russian.

T. = Turkish; T. Lat. = Turk-Latar.

vulg. = vulgar.

wr. = written.



1)

# Fonology. (Dôdolkhoim ukhân)

The East-Mongolian language has 44 sounds, which are represented by only 24 letters, derived from the Syriac and written like Chinese in perpendicular lines as it is to be seen in the Alphabetical table.

from the 44 sounds there are 9 short vowel sounds and ten long ones. the rest of the sounds are consonants.

The vowels divided into three rows are:

Short hard vowels: a, q, o, u | Soft vowels ä, ê, ö, ü | Neutral i.

Long hard vowels: ā, q̄, ō, ū | . . . . . ǟ, ē̄, ȫ, ū̄ | . . . . . ī̄.

The vowels combined with i make up the following diphthongs:

ai, oi, ui | äi, ei, öi, üi | ii | ia, io, iu | ie.

The consonant sounds are: k (k'), kh, g, gh, n | tsh, dsh <sup>21</sup>

sh, ri | l, d, s, ts, dx, n | p, b, v, m | y, r, l, (l'), h <sup>22</sup>

\*Note. As the English consonants ch (phonetic ç) j represent in the European languages ~~many~~ many different sounds, I replaced them with the above trigraphs as it is done in Webster's Dictionary to transcribe the same sounds in foreign words.

The West- or Oirat-Mongolian (Khalmit) language with respect to its sounds differs only from the East-Mongolian on having q for dx and palatal A' (dy), d' (dy) also. the Oirat-M. alphabet, a reformed one from the East-Mongolian alphabet consists of 41 letters, 19 <sup>of them</sup> represent ~~the~~ vowel sounds and the rest of them are consonants. Nevertheless, the common pronunciation has in this dialect also many shades, which cannot be passed under silence. To this we must add the Burial sh (phonetic ç, french j) sound.

21) Note. the sound ä (English ä) is of rare occurrence in the Khalmit and Khalmuk dialects, but the more frequent is i in the Burial where it replaces the ä of the other dialects, thus: Bur. shikie (am ar) = Khal. shikie, cf. Green keptae and Latin septem etc.



Key to the pronunciation of the transcriptional letters  
(for those who do not intend to learn the Mongolian writing).

Short vowels.

Hard class.	Soft class.
$\alpha$ = Italic <u>a</u>	$\bar{\alpha}$ = English <u>a</u> in fat, add. Finnic $\bar{\alpha}$
$\alpha$ = English <u>a</u> in what, phonetic <u>o</u>	$\bar{e}^H$ = ..... <u>e</u> in men, end. Finnic $\bar{e}$
$o$ = German <u>o</u> in kommen	$\bar{o}$ = French <u>eu</u>
$u$ = French <u>ou</u> , Italic <u>u</u>	$\bar{u}^H$ = ..... <u>u</u>
Middle or neutral $\bar{i}$ = Italic $\bar{i}$ harmonizing with both classes like the Hungarian $\bar{i}$ .	

The correspondent long vowels differ from the short ones in their being lengthened. Only  $\bar{e}$ ,  $\bar{e}$  require some explanation; the  $\bar{e}$  is somewhat more open than English e in men and comes near to the English a, ai in air, share, pair or French  $\bar{e}$  in tête, while the  $\bar{e}$  = English a in ale, fate, phonetic  $\bar{e}$  el, feet, French, etc. The long  $\bar{g}$  = English a in all (phonetic w-l).

The vowels  $\alpha$ ,  $o$ ,  $u$ ,  $e$ ,  $\bar{o}$ ,  $\bar{u}$ ,  $\bar{i}$  marked with the sign of shortening thus:  $\bar{\alpha}$ ,  $\bar{o}$ ,  $\bar{u}$ ,  $\bar{e}$ ,  $\bar{o}$ ,  $\bar{u}$ ,  $\bar{i}$  are quite silent and had the Mongolian dialects no alphabet or writing at all, we could wholly dispense with them, but our aim being to represent in the transcription all characters of the Mongolian - nearly syllabic writing and yet give the true pronunciation, there was no other way to take. In diphthongs such a short vowel indicates the lengthening of the other vowel, thus Di. dalai (the sea) must be pronounced dalā, but in transcription I wrote dalai, or dalāi.

Note. The difference between the open  $\bar{\alpha}$  and closed  $\bar{e}$  sound (English man and men) is duly distinguished but by the English, Finnic, Sicul-Hungarian, Kataric and other Turanic pronunciations. The Hungarians and Mongolians do write both sounds alike and therefore foreigners pronounce words containing these sounds quite falsely. Russians having no distinguished closed  $\bar{e}$  sound, will pronounce all Mongolian closed  $\bar{e}$  with open sound or change it into their dull  $\bar{i}$  (or) sound, which does not exist in the Mongolian dialects.



3/a

2. Note. The Eastern Mongolians can not pronounce the pressed sounds ö and ü as clearly as the West-Mongolians (Kalmuks), nevertheless the difference from o and u is to be heard.

### Consonants.

- B = b, between two vowels is prone to become v
- d = d, prone to interchange with t
- d' = dy. French di-eu, Engl. due
- dsh = English j, Italian gi
- dx = Italian x in contro.
- g = English g, in give.
- gh = guttural g, Arabic ghain, used only before the hard class of vowels.
- h = English, German h.
- { k = English k, used before i and the soft class of vowels.  
k' = harder than the Greek κ.
- kh = Greek κ used only before the hard class of vowels.
- l = l
- l' = Italian gl, French l mouille
- m = m
- n = n
- ni = French gn, Spanish ñ.
- ni = English ng, phonetic ŋ
- p = p, foreign sound.
- r = r
- s = English sharp s.
- sh = English sh, phonetic ʃ.
- t = t, prone to change with d, and th or t'.
- t' = French ti in mouille, Engl. tube
- ts = German z.
- tsh = English ch, phonetic tʃ
- v = ~~u~~ v.
- y = English y (iod)
- x = English, French x.
- xh = English phonetic ɣ, French j.



§ 1. Vowel letters.

		Init.	Med.	Fin.	The correspondent transcript. letters.
E. Mong.	1.	ᠠ	ᠡ	ᠢ	
Mandshu		ᠠ	ᠡ	ᠢ	<u>a</u> (ᠠ, ᠡ, ᠢ)
Oi. Mong.		ᠠ	ᠡ	ᠢ	* This letter is only used as interjection (E. oh! or ah!)
E. Mong.	2.	ᠠ	ᠡ	ᠢ	
Man.		ᠠ	ᠡ	ᠢ	This letter, when middle or final in the E. M. writing, is identical with the preceding one.
Oi. Mong.		ᠠ	ᠡ	ᠢ	<u>e</u> (ᠠ, ᠡ)
E. Mong.	3.	ᠠ	ᠡ	ᠢ	
Man.		ᠠ	ᠡ	ᠢ	<u>i</u>
Oi. Mong.		ᠠ	ᠡ	ᠢ	
E. Mong.	4.	ᠠ	ᠡ	ᠢ	
Man.		ᠠ	ᠡ	ᠢ	<u>o</u> (ᠠ)
Oi. Mong.		ᠠ	ᠡ	ᠢ	
E. Mong.	5.	ᠠ	ᠡ	ᠢ	In the E. Mong. writing identical with the preceding one.
Man.		ᠠ	ᠡ	ᠢ	<u>u</u> (french <u>ou</u> ).
Oi. Mong.		ᠠ	ᠡ	ᠢ	
E. Mong.	6.	ᠠ	ᠡ	ᠢ	
Man.		ᠠ	ᠡ	ᠢ	<u>ö</u> (french <u>eu</u> ).
Oi. Mong.		ᠠ	ᠡ	ᠢ	
E. Mong.	7.	ᠠ	ᠡ	ᠢ	In the E. M. writing identical with the preceding.
Man.		ᠠ	ᠡ	ᠢ	<u>ü</u> (french <u>ü</u> )
Oi. Mong.		ᠠ	ᠡ	ᠢ	

§ 2. Consonant letters







E. Mong.	16.	$\frac{1}{2}$	$\frac{1}{2}$	$\frac{1}{2}$	this letter represents the sound of English <u>sh</u> french <u>ch</u> .
Man.		$\frac{1}{2}$	$\frac{1}{2}$	deed	
Oi. Mong.		$\frac{1}{2}$	$\frac{1}{2}$	$\frac{1}{2}$	
E. Mong.	17.	p	q	q	this letter is sounded as <u>t</u> , but <sup>often</sup> in Buriat and Oi. Mong. it becomes before <u>i</u> palatal <u>t'</u> (flu. ty). the medial form <u>q</u> is used before consonants.
Man.		p	q	q	
Oi. Mong.		p	q	q	
E. Mong.	18.	p	d	q	this letter in the E. M. writing is identical with the preceding one <del>it is</del> sounded as <u>d</u> , but before short <u>i</u> it has the palatal sound <u>d'</u> (flu. gy. or french <u>di</u> in <u>dieu</u> , <u>adieu</u> , English <u>due</u> ).
Man.		p	d	deed	
Oi. Mong.		p	d	d	
E. Mong.	19	ʃ	ʃ	ʃ	the general sound of this letter is that of <u>t</u> , which becomes <u>t</u> monille before a short <u>i</u> , thus <u>khalimat</u> = <u>khalimik</u> .
Man.		ʃ	ʃ	ʃ	
Oi. Mong.		ʃ	ʃ	ʃ	
E. Mong.	20	ʃ	ʃ	ʃ	this is sounded as <u>m</u> .
Man.		ʃ	ʃ	ʃ	
Oi. Mong.		ʃ	ʃ	ʃ	
E. Mong.	21.	4	4	deed	this letter in E. and Oi. Mong. is sounded before a, o, u, e, ö, ü as <u>ts</u> (German <u>z</u> ) in Buriat as sharp <u>s</u> , in <u>tsakhar</u> as <u>tsch</u> . Before <u>i</u> it has in all dialects the sound of <u>tsch</u> , which becomes in Buriat <u>sch</u> .
Man.		4	4	deed	
Oi. Mong.		4	4	deed	
E. Mong.	22.	1	4	deed	this letter is sounded by the E. Mongolians before a, o, u, e, ö, ü as <u>dx</u> , by the Buriat and Great-Mongolians as <u>z</u> (french <u>z</u> ), before <u>i</u> it is sounded as <u>dsh</u> (Eng. <u>j</u> ), in Buriat as <u>zh</u> (french <u>j</u> ). The <u>tsakhar</u> s pronounce it as <u>dsh</u> .
Man.		1	4	deed	
Oi. Mong.		1	4	deed	
E. Mong.	23.	1	1	deed	this letter is sounded like English or German <u>j</u> .
Man.		1	1	deed	
Oi. Mong.		1	1	deed	

78. in quarta.



6)

E. Mong.	24.	↗	↗	↗	This letter is used in genuine Mongolian words before only e, i, ö, ü and sounded by the E. Mongolians as aspirated <u>h</u> . The Manchus and O. Mong. as <u>h</u> . The E. Mongolians use it also to express the non aspirated <u>h</u> in foreign words. It is to be compared with the <u>h</u> .
Man.	-	↗	↗	↗	
O. Mong.	-	↗	↗	↗	
E. Mong.	25.	↗	↗	↗	This letter is used before only e, i, ö, ü and sounded as hard <u>g</u> and never like Eng. <u>g</u> . In the E. Mongolian writing this letter is identical with the preceding one.
Man.	-	↗	↗	↗	
O. Mong.	-	↗	↗	↗	
E. Mong.	26.	-	↗	↗	This letter is a compound of <u>ves</u> 8 and <u>ves</u> 8 and represents the nasal sound <u>ng</u> (ng). It is only final of syllables or words. When a suffix beginning with vowel is added to words ending in this nasal, the guttural <u>g</u> or <u>gh</u> must be sounded, and indeed the O. Mongolians add such one in writing so.
Man.	-	-	↗	↗	
O. Mong.	-	-	↗	↗	
E. Mong.	27.	↗	↗	↗	This letter is a common <u>x</u> and never does found as an initial of a genuine Mongolian word.
Man.	-	↗	↗	↗	
O. Mong.	-	↗	↗	↗	

To this list of consonants we may add the following letters as most frequently used in foreign words:

E. Mong. H = hsh; H = hsh<sup>c</sup>; H = dsh; CH = ch (ay) and

O. Mong. CH = dsh which was originally a combination of ch + y to express the identical combination of Tibetan letters, but now it is used in genuine Mongolian words also. Furthermore

E. Mong. CH = g, O. Mong. CH = k, g; CH or g = h which is common to both dialects.

7 H = h.



§ 3. Diphthongs

	Ini.	Med.	Fin.	
1) E.M.	ᠠ	ᠠ	ᠠ	} <u>ai</u>
Oi.M.	ᠠ	ᠠ	ᠠ	

- a) In the root it is sounded in both dialects as ai or ai (sometimes) ai, ai (vicious) = ai, ai, bai (essence, here) = bai, bai etc.
- b) When final it is sounded by the E. Mongolians as a-i or i, by the Oi. Mong. as an accented long ā, thus: dalai (mare) = E. Mong. dalāi, dalē, Oi. M. dalā etc. I transcribe in Oi. M. dalāi.
- c) In derivative syllables it is sounded by the E. Mong. as āi, i; in Oi. Mong. it is sounded as āi (ā), as āi (i), thus: tsimaigi (the) = E. M. tsamāig or tsamāig Oi. M. tsamāig; abai (patris) = E. M. abāi (abēn) Oi. M. abāi (abāi); akhai (patris major natus) = E. M. akhāi (akhēn) Oi. M. akhāi (akhāi) etc. Cf. ai and Greek ai, Latin ae.

	Ini.	Med.	Fin.	
2) E.M.	ᠠ	ᠠ	ᠠ	} <u>oi</u>
Oi.M.	ᠠ	ᠠ	ᠠ	

- a) In the root or when initial it sounds in the E. M. as oi or oe, in the Oi. M. as ōi (ō), thus: khoi (post, postea) = E. M. khoi, Oi. M. khoi (or khoi), Oi. M. ōi (ō) etc.
- b) As final it is sounded by the E. Mong. as oe (sometimes as ge) and by the Oi. M. as an accented long ō, thus: khokhoi (vermis) = E. M. khokhoi, Oi. M. khokhoi; nokhoi or nokhai (canis) = E. M. nokhai (cf. oi) Oi. M. nokhōi, etc. I write oi.
- c) In derivative syllables it sounds in E. M. as oe (or ge, cf. oi), in the Oi. M. as ōi or ōi, thus: E. M. tsinoai (lupi) = E. M. tsinoai (or tsinoai), Oi. M. tsinoai = tsinoai (tsinōi); Oi. M. nokhai (gen. canis) = nokhōi, etc. E. M. nokhai etc. Cf. Greek oi, and Greek oi, Latin oi and oe.

+) Note. The Mongolian verbs are commonly given in a form, which has the meaning of the future participle, verbal noun and infinitive; the ending of this form is in the Oi. Mongolian khui after the verbs containing hard vowels and kui after those containing soft vowels. But in the E. Mongolian it is sounded as kho, kha, kh and kō, kō, k, therefore I give the verbs without this ending i.e. in their root form, which is the 2nd person sing. of the Imperative mood, thus being many iteration prevented. The hyphen (-) indicates this circumstance.



3) E.M. isentive with ei.

Oi.M.  $\frac{1}{2}$   $\frac{1}{2}$   $\frac{1}{2}$  } ui

a) In the root or as initial it is sounded <sup>in both dialects as</sup> by the E.M. as ei or ü,  
thus: uila-khu (plangere) = üilä-khu in E.M. more commonly

oilä-khu.

b) As final it is sounded by the E.M. as oē, by the Oi.M. as long ü  
under accent, thus: E.M. ab-khoi = abkhoe, Oi.M. Ab-khui =  
abkhü (emptis) etc. I write in Oicat abkhü.

c) As the simple u in the E.M. pronunciation is <sup>commonly</sup> ~~common~~ (heard) but in  
the first syllable of word, its fifth thong is also confined to the root  
syllables else being in the common speech superseded by ei (oē). In  
Oi.M. derivatives it is sounded as ü, thus: bai-khuigi (exis-  
tiam) = Oi.M. bäi khüigi (bä khigi). E.M. bäi khoeq, bäi khög.  
~~Oicat~~ Oi.M. usuigi (aquam) = usüigi, E.M. usöög, (usög).

4. E.M.  $\frac{1}{2}$   $\frac{1}{2}$   $\frac{1}{2}$  } ei  
Oi.M.  $\frac{1}{2}$   $\frac{1}{2}$   $\frac{1}{2}$  }

a) In the root or as initial this <sup>d</sup> diphthong in the E.M. has the  
sound of ē or ēi, whilst in the Oi.M. pronunciation it sounds  
as ēi (= i), thus: E.M. eishi (this way, hither) = ēishi, heishi  
(that way, thither) = hēishi, deil- (to vanish) = dēil-; eimū  
(such as this), heimū (such as that) etc. are in both dialects sounded as  
ēime, hēime.

b) When final it is sounded by the E. Mongolians as ē (French é),  
by the Oi.M. as ä (more open than French é), thus: gemtei  
(having faults; victorious) = E.M. gemtē or gemte, Oi.M. gemtā.  
but I transcribe gemtāi.

c) As derivative it is sounded by the E.M. as ēi by the Oi.M.  
as ēi, thus: emēin (matris) emēigi (matrem) = E.M.  
emēin emēig, Oi.M. emēin, emēigi. etc.

Tei



5) L.M.  $\text{ᠭᠢᠨᠡᠭᠡ}$  } Öi.  
 Oi.M.  $\text{ᠭᠢᠨᠡᠭᠡ}$

a) This diphthong in the root or when initial is sounded in both dialects as long  $\text{ö}$ , thus: sölönki (caucus) = sölönki in both dialects.

b) When final it is sounded by the L. Mong. as  $\text{öe}$  or  $\text{äe}$ , by the Oi. M. as long accented  $\text{ä}$ , thus: Oi. M. xögöi (api) = xögä (L. M. drügei), köböi (ripa, margo) = köbä (L. M. köbege = köbe, köbö) etc. in transcription xögöe, köböe

c) As derivative it is sounded as  $\text{öe}$  by the L. Mongolians and as  $\text{öä}$  or  $\text{äe}$  by the Oi. Mongolians, thus: töröin (redemption, of rule) = L. M. töröen, Oi. M. töröin; Oi. köböin (ripa, of shore) = köbäin or köböin (L. M. köbegenü = köbenē).

6) L. M. identical with ~~the~~ No 5. } üi.  
 Oi. M.  $\text{ᠭᠢᠨᠡᠭᠡ}$

a) In the root or when initial it is sounded in both dialects as long  $\text{ü}$  with a vanish of  $\text{e}$  or  $\text{y}$ , thus: üile (factum) = üile (üile).

b) When final it is sounded by the Oi. Mongolians as long  $\text{ä}$  accented  $\text{ä}$ ; the L. M. pronunciation has the sound  $\text{üi}$  like  $\text{ui}$  only in the first syllables, in the ending instead of it has nearly always the sound  $\text{öi}$ ,  $\text{öe}$ ,  $\text{ē}$ , thus: Oi. M. üküüi (actio moriendi) = üküü (L. M. ükök, ük-kle) transcribed in Birat üküüi

c) When derivative it is sounded as  $\text{öe}$  by the L. M. and as  $\text{üi}$  by the Oi. M. thus: Oi. M. ök-küin töl-äi (dandi causā) = Ök-küin A. (L. M. ök-köen töl-äi).



10)

7) The double i-i (E.M.  $\frac{1}{2}$  1, Oi.M.  $\frac{1}{2}$   $\frac{1}{2}$ ) in derivatives is sounded as long i by the Oi.M. and as iē by the E. Mongolians, thus: E.M. kiri-in (of measure) = k'iriēn, Oi.M. kirīn etc.

8) The diphthongs ia, ie, io, iu, iō, iū represented in the E. Mongolian writing by igha, iya, ige, iye, igho, igō are sounded in both dialects as long ā, ē (Oi.M. ā), ō (Oi.M. ū), ū (Oi.M. ū) that is: as if there were no i at all, but in transcription I thought to retain this mute i, thus: Oi.M. ortshiūl (pron. ortshūl, verters, to turn) = E.M. ortshigh-ol = ortshiōl; Oi.M. bitshiūl (pron. bitshūl, to make to write) = E.M. bitshi-g-ol = bitshiōl; Oi.M. teriūn (pron. terūn, türūn, lead, chief) = E.M. teri-g-ōn pron. türiōn etc.  
Cf. the long ~~are~~ vowels.







2) Oi. M.  $\text{ä}$   $\text{ä}$   $\text{ä}$  (cf.  $\text{oi.}$ ) =  $\text{ö}$  ( $\text{ä}$ ,  $\text{ä}$ )

This sound is represented in the E. Mongolian writing  $\text{ä}$  by the dissyllable ogho, thus: Oi. M. bō-~~khū~~ (to bind) = E. M. bogho-~~khū~~ pron. bō-~~khū~~, or bā-~~khū~~; Oi. M. tōsun (the dust) = E. M. toghoson pron. tōsō or tā<sup>h</sup>sō

β) by ogha, thus: Oi. M. tō (the number) = E. M. togha pron. tā<sup>h</sup>;

Oi. M. iröl (pron. goröl, the bottom) = E. M. iroghal pron. goröl;

Oi. M. dolôm (pron. dolân, seven) = E. M. dologhan pron. dolân

Oi. M. oröd (pron. oräd germ. oro-~~khū~~ to enter) = E. M. oro-ghad pron. oräd;

γ) by iya, thus: Oi. dolō-~~khū~~ (pron. dolā-~~khū~~ to lick) = E. M. doliya-~~khū~~ pron. doliā-~~khū~~ or dolā-~~khū~~; Oi. M. αokō-~~khū~~ (pron. αokā-~~khū~~ to adjust) = E. M. dxotiya-~~khū~~ pron. dxotia-~~khū~~ or dxotyā-~~khū~~

δ) by different ways (in <sup>declension</sup> derivatives), thus: Oi. M. ghol-ōso (pron. ghol-~~so~~ or gholāsu from the river) = E. M. ghol-ētse pron. gholēs

ε) rarely by ao see ū, and ooα (uaα), oα, thus: Oi. M. khō (whitish) = E. M. khooα pron. khō; Oi. M. ghō (straight, beautiful etc.) = E. M. ghooα pron. ghō or ghoα etc.

\*) The long  $\text{ö}$  of the Örats and ogha of the E. Mongolians, when closed by the following consonant, is sounded in both dialects alike as long  $\text{ä}$ ; in dolō, kokō etc. although the  $\text{ö}$  is not closed, it is sounded as  $\text{ä}$ , for the original iya, cōi is nearer to  $\text{ä}$ , than to  $\text{ö}$ , or  $\text{ä}$



3) Oi. u.  $\text{ᠠ}$  or  $\text{ᠡ}$  =  $\bar{a}$  represented in the E. M. writing by agho, ae, ighe, and oo.

The correspondent long vowel in the E. Mongolian pronunciation is nearly always  $\bar{o}$  and not  $\bar{a}$ , thus:

- α) Oi. u. ᠠᠭᠠ (spacious, large) = E. M. agho, agho pron. ō.  
 " ᠠᠭᠠᠯᠠ (mountain) = ... agholā ... ōlā  
 " ᠠᠭᠠᠨ (bad) ... = magho ... mō  
 " ᠠᠭᠠᠨᠠ (to drink) ... agho-ᠠᠨ or ogho-ᠠᠨ ... ō-ᠠᠨ etc.

- β) Oi. u. ᠲᠠᠭᠤᠯᠠ (to come together) = tshighol-ᠠᠭᠤ ... tshiol-ᠠᠭᠤ, shöl-ᠠᠭᠤ  
 " ᠰᠠᠬᠤᠰᠠᠨ (tutelar) = sakighoson ... sakioson, sakhoson.

4) Oi. u.  $\text{ᠡ}$  +  $\text{ᠡ}$  (of  $\text{ᠡᠢ}$ ) =  $\bar{e}$  ( $\bar{e}$ ,  $\bar{ä}$ ) represented in the E. M. writing by ege, üge (öge), eye, ige

- α) Oi. u. ᠡᠭᠡ (to be burnt, sparded) = E. M. ege-ᠡᠭᠡ pron. ē-ᠡᠭᠡ.  
 " ᠡᠭᠡ (to lose) ... = ... gege-ᠡᠭᠡ ... gē-ᠡᠭᠡ etc.

- β) Oi. u. ᠡᠮ (pron. ēm shoulder) = egem ... ēm.  
 " ᠡᠮᠡᠯ (pron. em-ēl, saddle) = emegel ... em-ēl.  
 " ᠡᠷ (pron. kēr, brown horse) = keger ... kēr  
 " ᠡᠷᠳᠡ (pron. ērde red horse) = regerde ... dr-ērde etc.

- γ) Oi. u. ᠲᠡᠮᠡᠨ (pron. tem-än, a camel) = temege-n ... tem-ē-n  
 " ᠬᠡᠷᠡ (pron. ker-ä, a crow) = kerige ... keriē, kērē.  
 " ᠬᠡᠯᠡ (pr. kül-ä, to expect) = küliye-ᠠᠭᠤ ... küliē-ᠠᠭᠤ  
 " ᠪᠤᠲᠡ (pr. büt-ä, to complete) = bütüge-ᠠᠭᠤ ... büt-ē-ᠠᠭᠤ  
 " ᠳᠡᠪᠡᠰᠡᠳᠡ (pr. debes-äd, Hernando) = debes-üge-ᠠᠭᠤ ... debes-ēd.

The sound  $\bar{e}$  (franc  $\acute{e}$ ) in the Oi. u. is confined to the root, that of  $\bar{ä}$  to the derived syllables.

- δ) ᠠᠷᠡ (pron. är-ä a two year old horse) = ürige ... üriē



5. Oi. M.  $\oint$   $\oint$   $\oint$  ( $\oint$   $\oint$ ) =  $\oint$  ( $\oint$ ) represented in the E. M. writing by  $\oint$ ,  $\oint$  ( $\oint$ ) <sup>in derivatives by  $\oint$ -e,  $\oint$ -be</sup>

α) Oi. M.  $\oint$  ( $\oint$  cluster, dump etc.) = E. M.  $\oint$  or  $\oint$  pron.  $\oint$

..  $\oint$  (a shaman, a sorcerer) = ...  $\oint$  ...  $\oint$

..  $\oint$  (the kidney,  $\oint$ ) = ...  $\oint$  ...  $\oint$

β) ...  $\oint$  (pron.  $\oint$ , a legume) =  $\oint$  ...  $\oint$ ?

γ) ...  $\oint$  ( $\oint$ ) (pron.  $\oint$  by after giving) =  $\oint$  ...  $\oint$   
 ( $\oint$  (pron.  $\oint$  self) =  $\oint$  ...  $\oint$   
 $\oint$ ,  $\oint$  (apart) =  $\oint$

6. Oi. M.  $\oint$  or  $\oint$  =  $\oint$  represented in the E. M. writing by  $\oint$ ,  $\oint$   
 $\oint$ ,  $\oint$  ( $\oint$ )

α) Oi. M.  $\oint$  (the door) = E. M.  $\oint$  pron.  $\oint$

..  $\oint$  (the cloud) = ...  $\oint$  ...  $\oint$

..  $\oint$  (younger brother) = ...  $\oint$  ...  $\oint$

β) ...  $\oint$  (the print etc.) =  $\oint$  ...  $\oint$ ,  $\oint$

7. Oi. M. —  $\oint$  =  $\oint$  (pron.  $\oint$ ) represented in the E. M. writing by  $\oint$ ,  $\oint$  ( $\oint$ ) <sup>(bar)</sup>,  $\oint$  ( $\oint$ ) <sup>(bar)</sup> (in derivatives).

α) Oi. M.  $\oint$  (pron.  $\oint$  to look) = E. M.  $\oint$  pron.  $\oint$   
 $\oint$  (pron.  $\oint$  passion) =  $\oint$ ,  $\oint$   
 $\oint$  (pron.  $\oint$  passion) =  $\oint$ ,  $\oint$

..  $\oint$  (pron.  $\oint$ , convenient) =  $\oint$ ,  $\oint$

β) ...  $\oint$  (pron.  $\oint$  by after seizing) =  $\oint$ ,  $\oint$

..  $\oint$  } from  $\oint$ , by after beating) =  $\oint$  =  $\oint$   
 $\oint$  }

γ) ...  $\oint$  (by horse pron.  $\oint$ ) =  $\oint$  ...  $\oint$

$\oint$  (pron.  $\oint$  by measure) =  $\oint$  ...  $\oint$

δ) ...  $\oint$  } from  $\oint$  (misereci) =  $\oint$ ,  $\oint$  etc.



### § 5. General rule.

As we have seen in the alphabetical table, the L. Mongolian writing has no different letters for the non-initial vowels a, e, o (u) and ö (ü); the clue able to guide us somewhat in distinguishing these vowels is, ~~the position of the vowel in the word~~ <sup>the position of the vowel in the word</sup>.

~~the position of the vowel in the word~~ <sup>the position of the vowel in the word</sup> the Luranc law of the harmony of vowels, agreeably to which in the same word the vowels must be either more hard <sup>ones</sup> a, o, u (ä, ö, ü) with the labial h, or more soft ones as e, ö, ü (ē, ē, ö, ü), with the vowel i can harmonize with both rows of vowels. Therefore if we can distinguish in a word a hard vowel, we must read all other syllables with hard vowels, and again if we can discern a soft vowel, all others must be read with soft vowels.

We can distinguish whether a word contains hard vowels or soft ones in the following cases, 1) if it begins with initial a or e† for these are represented by different letters, thus words like abdarā (a chest) and ebdere (be corrupted) are by their initial vowels determined, although the following two vowels are in both words <sup>written</sup> identically.

2) If we see in the first syllable the vowel o (u), for this vowel when initial or stays in the first or root-syllable is in shape different from ö (ü) in the same position, thus tuaxaxai (useful) and tüxetci (convenient), tula (told, proper) and tülä (fuel) are distinguishable by their first vowel.

3) If we see in a word kh (or q its final letter k) or gh, for these can be combined with only hard vowels, whilst the presence of k (g) not followed by the neutral i indicates that the word contains soft vowels, thus words like dabtal-gh-a (liberation) and debtel-g-e (a kind of pie) are determined by the letters gh and g, all other letters in both words being of the same shape.

†) Note. If the initial e is followed by n and another consonant, the letter n drops its diacritical point and so the two letters e and n look like an initial a, thus ende (dir), endeki (err.), endel (error) could be mistaken for ada, adaski, adal.



Some grammarians wishing to give a clue for distinguishing the vowels e from a and ö from ü have added to the law of the harmony of vowels that of the subsequence of vowels in the same word, agreeably to which syllables containing a, e, i <sup>could not</sup> cannot be immediately followed by syllables containing ö, ü, therefore e word as, atkho (a grasp, a handful), darö-~~kh~~ (to press down), satso-~~kh~~ (to scatter), edör (day) <sup>mn. ödör</sup>, ildö <sup>mn. yülde</sup> (a sword), kitogha (a knife) etc. ought to be read: atkh, darw-~~kh~~, satsü-~~kh~~, edür etc. And again syllables containing the vowels ö, ü <sup>could not</sup> cannot be immediately followed by syllables containing a, e, therefore word like böke (Di. bökö a wrestler); boghoda (böda, hu. büxa, T. bogdai); aghola (öla) etc. ought to be read büke, büda, üla (Di. üla) etc. This theory is quite right for the Kalmuk (and even for the most Turkish dialects, but not so for the East or Khalkha Mongolian language, where after my perception the sounds a, ü are abhorred in ~~all~~ <sup>all</sup> syllables, except the first or root syllables. The East-Mongolians themselves, conscious of the defectiveness of their own writing, have dictionaries, where the Manchu is ~~applied~~ <sup>applied</sup> to transcribe the Mongolian sound, but the Manchu writing fit for the Manchu language is less so for the Mongolian, which has more vowel sounds than the Manchu.



# § 6. a. (ä, ā, ḡ)

1) The vowel a—which in the E. Mongolian writing is distinguishable from e only when initial, preceded or followed by the consonant kh or gh, can be followed in the next syllable by ḡ, ḡ, ḡ, o, ḡ (in Oi. M. u, ü) and preceded by ḡ, i] without alteration in its original sound, thus:

ḡagha (little), Oi. M. ḡem, khāmok (all), Oi. M. khāmuk khatoon (queen etc.), Oi. M. khātun; kitāh (Chinese), Oi. M. idā

4) Note. Although such words as bāri—āmi—n etc. are pronounced au with soft vowels, nevertheless they follow in all their derivatives the rule of words containing hard vowels; and such an ä is not au to be confounded with the simple e, for this in the root is never pronounced as open ä.

2) If this vowel is followed by the syllable ri, mi, li ~~and~~ it is nearly always pronounced in both dialects as ä, bāri—ḡ (to see) = bāri—ḡ, āmi—n (life) = āmi—n, ādāli (equal, like) = ādāli, khāri—ḡ (to return) = khāri—ḡ.

3) The same vowel preceded by a syllable containing o, ḡ, u is sounded by the E. Mongolians as ḡ; thus: bolḡḡ (a shrub), ölḡḡ (mountain), bolḡḡḡḡ (ermine), bukḡḡ (the bull, hu. bika), Oi. M. bukhu pron. bukḡḡ.

4) It has chiefly in the E. Mong. pronunciation the sound of i (ḡ) under the influence of preceding ḡ (following ḡ), thus:

aya (decency) = ayḡ

ayan (voyage) = ayin

ayas (harmony) = ayis

uga (to tie) = uyi

oyara (to become soft) = oyirä

bayan (rich) = bayin

bayar (joy) = bayir Oi. M. i.

bayas (to rejoice) = bayis

noyan (master, lord) = noyin, Oi. M. i.

nayan (eighty) = nayin, Oi. M. i.

khoyar (two) } = khoyir  
khoyor Oi. M. }

khoyak (coat of mail) = khoyik

khaya (to cast) = khagi

khayak (a stick) = khayik

etc.

4) Note. There are cases also where the ḡ followed by o is influenced by this and sounds like ḡ, thus: E. M. yabḡḡ (to go) = yabḡḡ Oi. M. yabḡḡ; E. M. akhor = ḡchor (short), ḡlokhḡḡ (a hammer) etc.



B) Before the sign of the Cohortative mood ya, ye, y' not only the short a, but e, o, ö ~~become~~ are rounded by the Umlaut as i, thus:

alac-ya (let me or us kill) = ali-ya  
tata-ya (let me or us draw) = tati-ya  
ghargha-ya (let me or us cause to go out) = ghatgi-ya  
ab-o-ya (let me or us <sup>become</sup> be) = ab-i-ya  
bol-o-ya (let me or us <sup>become</sup> be, or become) = bol-i-ya  
ög-ö-ye (let me or us give) = ög-i-ye, ögiy.  
k'el'ye (let me or us speak) = k'el-i-ye etc.

γ) In the ending ak (and ok, uk too) if not preceded by kh, gh the same weakening of vowels takes place too, thus:

adak (the end) = adik  
alak (pied) = alikh Di. M. i.  
abadak (taking) = abodik Di. M. i.  
bulak (the well) = bulikh Di. M. i.  
 Or. khalimak (diamond) = khalimik  
khamok (buffalo) = khamnik  
namok (moor) = namik  
arok (basket) = arikh  
khutak (the well) = khutik  
khutuk  
 etc.

δ) In the ending an, al, at of dissyllables, if not preceded by kh, gh the a changes, in both dialects, into e or more generally into i, thus:

altan (gold) = alten, altin (P. M. balan (dark) = balen  
aral (isle) = arel sandal (chair) = sandel  
~~halan~~ ~~halan~~ ~~halan~~ ~~halan~~  
dshiran (60) = dshirin, dshiren  
dalan (70) = dalin  
 etc.



## § 7. O. U. (α)

The principal reason of being no separate letter for the sound o in the E. Mongolian writing seems to lie in the circumstance, that these two ~~identical~~ sounds in the same words after the different dialects were (as yet they are) interchangeable among themselves.

- 1) The short vowel o is (except the case, mentioned under α No 4. α. β. γ) very steady and will be generally followed by the same vowel, therefore the following α sinks in the E. M. pronunciation into α, and the O. Mongolians complied with this requirement of phonology by writing regularly o where the E. Mongolians write promiscuously o or α, thus:

O. M. olon (much) = E. M. olαn, olon  
 . . . otkhon (last born) = . . . otkhαn, otkhon  
 . . . bolgho-~~khα~~ (to cause to become) . . . bolghα-~~khα~~  
 . . . boskho-~~khα~~ (to raise etc.) . . . boskhα-~~khα~~ etc.

- 2) ~~Now~~ The E. Mongolian ambiguous letter o <sup>(δ. α)</sup> (after α is commonly pronounced as o while the correspondent letter in the O. Mongolian is u, ü, thus:

O. M. khatur (queen etc.) = E. M. khatur.  
 . . . khatur (all) = . . . khatur  
 . . . am u (virtually) = . . . am u  
 . . . alus (across) = . . . alus  
 . . . ghatur-~~khα~~ (to pass) = . . . ghatur-~~khα~~  
 . . . batu (strong) = . . . batu, batu  
 . . . tarbur (low etc.) = . . . tarbur  
tasul-~~khα~~ (to tear) = . . . tasul-~~khα~~.  
 etc.



- 3) The E. Mongolians confine the sound u (ü) commonly to the initial syllable, which may be followed by o, ö (instead of u, ü) o, ä, ö, whilst in the Bi. M. dialect the initial syllable with u, ü cannot be followed by o, ö, the harmonical subsequences requiring u, ü, o, ä, ö, ü, thus:

Bi. M. nutuk (the nomadic encampment) = E. M. nutok

... usu-n (water) ... usö

... ulus (people) ... ulos

... khuduk (the well) ... khudok (khodok, khudok)

✓ lat. tof ... tughul (the calf) ... tughol, tughol

... uruk (a kin, kinsman) ... urök

... ghuyu-khan (to pray) ... ghuyo-khan

... untu-khan (to sleep) ... unto-khan

... unü-khan (to mount a horse) ... unö-khan

- 4) To this predominance of the sound o in the E. Mongolian pronunciation is to be ascribed, that to nearly all Bi. M. words containing long ü, the corresponding E. Mongolian ones are sounded with long ö, thus:

Bi. M. ü (vast, spacious, large) = E. M. ö (aghor) of the ö'ay

ü-khan (to drink) ... ö-khan (ogh-khan)

üghun (first born) ... öghon (agghon)

ür (vapor, wreath) ... ör (aghor)

üla (mountain) ... öla (agholä)

dün (sound, song) ... dö-n (daghon) thü dal

xün (hundred) ... dxö-n (draghon)

tüdschi (fable, tale, history) ... tödshi (toghodshi)

shöbün (the fowl, bird) ... shöbö-n (shibaghon) thü

tshölin (the stone) ... tshölö-n (tshilaghon) csibe

nür (the lake) ... nör (naghor)

barün (right hand) ... barön (baraghon)

etc.



§ 8. e

The vowel e may be followed by e, ē, ē̄, ē̄̄, ā and preceded by e, ō, ū, ā without any alteration in its proper sound. It is beside the change mentioned under A. 4. B subjected to the following changes:

α) When a syllable containing e is followed by a syllable containing ō, the vowel e is always pronounced as ō and the Kalmuks write indeed nearly always so, thus: ~~edör~~

E. u. edör (day) = ödör, Di. u. idem.

... ebögön (old man, grandfather) = öbögön, Di. u. öbögön

ebödök (the knee) = öbödök, ... id.

ebesön (the hay, grass) = öböśö ... öböśün

eböt-shin (sickness) = öbötshin ... iden.

emös-~~sh~~ (to put on a dress) = ömös-~~sh~~, Di. u. emüs-~~sh~~-ämäs~~sh~~

emöne (before) = ömönö, ... id.

eböl (the winter) = öböl, ... übül

elgö-~~sh~~ (to hang) = ölgö-~~sh~~ ... ölgö-~~sh~~

teqös (complete) = tögös ... id.

temör (the iron) etc. = tömör ... id.

β) The vowel e after ō may be changed into ö in both dialects.

thus: örige (hue, splendor) = örigö, Di. u. id.

bögere (kidney) = börö ... id. or böre

bökse (buttocks) = böksö ... id.

γ) mögereśön (gristle) = mögöröśön ... mörśön.

There are cases, where (without any cause if not for euphony's sake like as in the Thu. and Ket language) the e may be substituted by ö, thus: ebshige-~~sh~~ (to yawn) = öbshigö-~~sh~~, ebet-~~sh~~ (to be sick, to ache) = öböś-~~sh~~.

δ) The vowel e is interchangeable with i, thus bege (body, self, cf. Drav. mei) = biqe (in both dialects), gerö (general, universal) = giri, geren (ninet) = giren (written also), melökei (a frog) = mitökei.



§ 9. ö. ü

The vowel ö may be followed in the E. M. pronunciation by ö  
e, ä, i (in the Pr. M. by o, ü, ä) and preceded in the E. Mongolian  
 by ö, ü, ä, i (in Pr. M. ~~also~~ only by ö).

Besides its change into i mentioned under § 48 it is for  
 euphony's sake interchangeable in the Pr. M. with the open  
 vowel ä, thus: tögölö-~~ü~~ (to surround) pron. tögälö-~~ü~~ etc.

The vowel ü (nearly like u) in the E. Mongolian pronunciation  
 is superseded except the root-syllable by ö, e, while <sup>this sound</sup> in the  
 Pr. Mongolian, where it can be followed ~~but~~ <sup>only</sup> by ü, e  
 or preceded by e, i, ü, is very common, thus: Pr. üsündü  
 (in the hair), ~~soon~~ by the E. Mongolians, pronounced üsänd or  
üsänd, see more examples under i.



§10. 9.

The vowel i is subjected chiefly in the E. Mongolian to the following changes:

- 1) Its exceptional change is into ē, or e, thus: nigon (one) = nēge-n (in both dialects), ki-~~ni~~ (to dr. make, to put in, <sup>to</sup> pour) = kē-~~ni~~ O. M. ke-~~ni~~; kiragho (hoar frost) = kērō (f. kiraghi), kilgha-son (a hair, f. kil) = k'elghasō; mindason (a kind of raw silk) = mindesō.

- 2) When initial i is very often sounded (like the Dravidian initial ē) with preposed y, the vowel itself being sometimes altered, thus:

E. M. ibagho (a small conch) = yibō.

itagho (partridge) . . . = yehō

itam (butelary genius) . . . = yetem

itsa-~~ni~~ (to belie) . . . = yetsen-~~ni~~

inak (a friend) . . . = yinik, yenek

ilgha-~~ni~~ (to discern) . . . = yilgha-~~ni~~ O. M. iden.

~~ilgha-~~ni~~~~ . . . = yilgha-~~ni~~

E. M. irō-~~ni~~ (to come) . . . = yirō-~~ni~~

.. irōge-~~ni~~ (to felicitate ..) . . = yirō-~~ni~~

.. iroa, browa (one's preface) . . = yirō, yorō O. M. goro

iroghal (bottom) . . . = yorāl O. M. irōl, yorāl

imaghan (the goat) . . . = yamān O. M. iden.

- 3) The vowel i in the initial syllable preceded by ts, etc. dx, s is merely to give them the palatal sound ts (ch) dsh(j), sh and stays for a vowel identical or compatible with the following one, thus:

E. M. tshina-~~ni~~ (to prepare as food) = tshana-~~ni~~ O. M. tshino-~~ni~~ = <sup>h</sup> tshana-~~ni~~

.. tshinwa (the wolf) = tshonō .. <sup>h</sup> tshino = tshono

tshingha (strong) . . . = tshangha O. M. id.

tshibogha (chinese dates) . . = tshobogha

tshida-~~ni~~ (to be able) . . = tshada-~~ni~~ O. M. tshida-~~ni~~

tshidör (the fellers) . . = tshödör O. M. tshidür, <sup>h</sup> tshidür or tshödör



tshikkör (devil) ... tshötkör, Di. tshikkür = tshükür  
tshilaghon (stone) ... tsholö-n ... tshilän = tsholän  
tshilöge (vacant, leisure) ... tshölö, ...  
tshimala-~~kh~~ (to hold to be little) = tshamala~~kh~~  
tshikkhom (excellent) = tshokhom  
tshimögen (a marrow-bone) = tshömögen (cf. Ikemik) Di. M. tshimögen  
tshitsaga (merit, syn. bäsö) = tshataga  
tshiktaghan (a string) ... = tshaktä.  
tshilboghon (a halter) ... = tsholbör Di. M. tshulbär  
dshilogha (with the reins) ... = dsholö, Di. dsholö = dsholö.  
dshiloghondshi (indulgence) = dsholöndshi.  
shinagha (a ladle) ... = shanagha Di. M. id.  
shino-~~kh~~ (to long for, after) shono-~~kh~~  
shidason (the veins) ... shodso, Di. M. shidāsun  
shikkha-~~kh~~ (to compress) ... shakha-~~kh~~, Di. M. shakha-~~kh~~  
shigha-~~kh~~ (to drive in ...) ... sā-~~kh~~ ... shā-~~kh~~  
shighadrain (porcelain) ... shādrain ... shāran  
shighadraghai (magnetic) ... shādrāghai ... shārāgha.  
shighot-~~kh~~ (to late, to hide in) ... shōt-~~kh~~  
shighom (a rule ...) ... = shoghom  
shighorghan (storm, tempest) ... shōrghan ... shūrghan  
shibagha (lot, lots, & ...) ... shā, shā ... id.  
shibaghon (a fowl, a bird) ... shobō ... shibān = shubān  
shibar (the <sup>the</sup> wire) ... shabar (the <sup>the</sup> ~~shār~~), Di. M. shān.  
shibkha (doubt, camel) ... shabkha  
shibto (through) ... shobto  
shita (to burn, ...) ... shata Di. M. id.  
 (cf. Drav. sudu, th. sū-1)



shitarā (the chess game) = shatarā B.M. shatar  
shirōn (the tooth) ... = shūdō, shūtē ... shidūn = shūlūn  
shidō (to lean upon ...) = shūtō ... shitū = shūtē (shūtū)  
shidorgo (straight ...) = shodorgo ... shidurghu = shudurghu  
shilō (the top, juice, soup) = shūlō . . .  
shilōsōn (the saliva ...) = shūlōsō ... shilūn = shūlūn  
shilophon (straight, simple ...) = sholō ... shilūn = shūlūn (sing)  
shilaghān (occurrence, opportunity) = shālūn, an. id.  
shige- (to make water ...) = shīē, shē ... shē  
shigūsōn (juice, sap, humor) = shūsō ... shūsūn  
shigū- (to filter ...) ... = shū ... id. (M. shū = 2)  
shira (yellow ...) ... = shara ... id. (M. shārga)  
shiraldsin (Artemisia) ... = sharaldsin ... id.  
shirā- (to roast or skewer) ... = sharā, shirā = sharā  
shiroi (earth, dust ...) = shorō ... shorōi = shorō  
shirgholdsin (an ant) ... = shorgholdsin, id.

Note. The Bi. Mongolians wishing to modify this orthography commonly write  
sha, the, sho, shō, shū, thū; but as they have no peculiar letter th  
 (ch) before ē, ā, ō, ū, ē, ū, it is no good innovation to write thōnō for  
shūnō, for this is nearer to thōnō than thōnō is to shūnō.  
 4) Besides the above changes justifiable by the ortho-  
 graphic rules, there are cases also, where the vowel  
 is subjected to analogous change without sufficient  
 reason, thus:

L.M. nikho- (to knead ...) = ... = nokho- B.M.  
nidorgha (the fist) ... = nodorgha ... nidurmu (g), nukdur,  
nidonon (the last year) ... = nodōnon (in), nodnin <sup>man</sup>  
nilmo- (to spit) ... = niolmo- <sup>niolma</sup>, nilime =  
nirorghon (the back-bone) ... = niroō <sup>nūlmi</sup> ... nurghun  
niso-n (the mucus) ... = nisō ... nisin, nusun = nisin  
idaghan (the witch) ... = udaghan  
ildō (a sword) ... = yildō (c), ildū = ūldū (c).



k'itogha (the knife) . . . . khotoqha (cf. id. utugha .  
k'imoson (the nail, unguis) . . . khomosö . . . khumāsūn  
k'iröge (the saw, ) . . . . k'örö . . . körā (for körö) .  
nitsögön (naked) . . . . = nötsögön . . . nitsügün = nütsügün .  
nigöl (the zin) . . . . nigöl . . . nül  
nidön (the eye) . . . . nüö, nüdö . . . nüdü = nükin  
dshisön (hue, air) . . . . dxüsö (s) . . . xiüsün  
dshivö- (to cut, split) . . . . dxüsö-  
dshiröke (the heart) . . . . dxüröke . . . zurken  
dshiro- (to make lines, <sup>to draw</sup> to reckon) = dxuro- . . . zurü-  
dshighason (the fish) . . . . draghasö, zaghasūn  
dshighatong- (to itch) . . . dxaghatong-, dshighatshinā- =  
delaghatshinā-  
dshirghughan (six) . . . . dxurghā-n, kurghān  
tshison (the blood) . . . . tsusö . . . tshisun = tsusun  
tshirai (the face) . . . . tsarai . . . tshirā (for tshirai)  


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nigho- (to hide, to conceal) = nö- . . . nü-  
nighorsön (the spinal cord) = nürso . . . nughursun  
nighur (the face) . . . . nür . . . nür = nür  
nigürsön (the charcoal) . . . nürsö . . . nürsün  
dshighā- (to show, to point) = dxā-, dxā- . . . xā-  
dshighora- (to knead, to rub) . . . dxörö- . . . ku. gyür  
dshipe (to and so on from the daughter) dxü. dxü. . . . xü  
tshighana (beyond) . . . . tsāna . . . . tsā-xān  
tshinadö (beyond) . . . . tsādö .  
tshinatshi (ulterior) . . . . tsāishi .

4) Note. These instances exhibit the contrary effect of the change of i to that under Rule No 3. There the letter i is to show the palatal nature of the consonants ts, dz, whilst here the change restores them the natural sound.



## § II. Metathesis.

There are cases in the L. Mongolian pronunciation, that a final i is transported to the preceding vowel a or o with which makes up a proper diphthong, thus:

taqhari - (to cut down,) = täri = töir -

daqhari - (to pass over.....) - däri = däir -

toghori - (to go round) = töri = toir -

Cf. L. M. khoni (a sheep) and B. M. khoin = khöin.

q. rat. Koyun, Hu. yoh, yuh.



§ 12. Apocope.

It is a peculiarity of <sup>the</sup> (Eskimogelian common language, that many words of two, three or more syllables lose their ending an, en, on, ön or a, e, o, ö in the nominative and <sup>partitive</sup> accusative cases; ~~the~~ (consonants d, gh become g through this procedure final, turn into t, k, thus:

ayagha (a cup) = ayak

arison (the skin) = äris

aro (the back...) = ar <sup>the</sup> far

elösön (the sand) = elos

am an (the mouth) = am <sup>T. Val. valva</sup>

oolon (the star) = ol

oloson (the flat) = olos

otason (the thread) = otos

uison (the water) = ees

umda (the drink) = und <sup>+</sup>

ulga (the sole of the foot) = ul <sup>the</sup> al

> ulason (uligason, poplar) = ulas

ulga (pyrotech. sponge) = ül

üsön (the hair) = üs <sup>the</sup> hish-tök

bäson (the excrement) = bäs <sup>the</sup> fozh

bösön (the house) = bös <sup>Rus.</sup> voshë

daboson (the salt) = dabos

dalö (shoulder-blade) = däl

gedesön (the belly) = geides

ghatabason (a pile) = ghadas

kelen (the tongue) = kil <sup>fin.</sup> kieli

khaldoon (nail, spike) = khadas

khödonon (pagina) = khödos

khoson (the beach) = khos

khobtason (the dress) = khobtag

mödon (tree, wood) = moht

naran (the sun) = nar

naräson (the pine) = naras

nerre (the name) = ner

nürsön (charcoal) = nüres

sar an (the month) = sar

shüön (tooth) = shüs

tala (the plane) = tal <sup>side</sup>

to son (the fuller) = tos

täson (the chest) = tä <sup>s.</sup> h. t. 402

tsa son (the snow) = tsas

tsäson (the paper) = tsäs

etc.



As the final n in all dialects written or spoken at the derivation is always dropped away and sometimes even the whole ending son (sun) at the pluralization is objected, we might infer that the n is not an essential part of the word and it was perhaps originally a determinative or demonstrative affix. Now be it, I have retained the final vowel marked with the sign of shortness or muteness and the n divided or ~~cut~~ cast off, for in Declension both are fully sounded, thus: narā(n, the sun, sarā(n, the mouth, narāndō, sarāndō (dat. allative), narāncāśō, sarāncāśō (abl. elative case) ~~et~~.



## S B. Consonants.

Beside, the short remarks made upon the consonants, in the alphabetical table, I will yet mention some of their peculiarities.

Kh. gh. At the long vowels we have seen, that these consonants between to vowels in very many cases, vanish and the two vowels make up a long vowel. The same consonants in the same position are sometimes, changed into y, thus: bogh-milä- (to strangle, Turk bogh-, Thu. fog-ä) = bö-mol- or boymol-; bütöge- (to accomplish) = büsöge-, or bütige- or bütē- (Or. h. bütä-).

N. L. These two consonants followed by the vowel i often become palatal ä, l', thus: ani- (to close the eye) = äni- (Thu. hung), ali-ba (whatever) = äl'iba; alina (apple) = äl'ina (4. Thu. alma) etc. The consonant l is rarely found as initial, and therefore the derivative syllable la. le (lo, lö) is pronounced as if it were written äl. el etc. thus: bar-la (to praise) = äl-baräl, edle = edäl (to enjoy).

T. D. The grammarians state, that mongolian word can not end in d, but only ä, nevertheless I have never heard the plural d and the gerundive ending äi. ed (äd) pronounced with d. The grammarians state again, the final ä before an affix with vowel initial must be changed into d, but after my perceivance not always, thus: nät- (to play) and nä-dä-dhi (playing), but bolot (the steel), and bolot-in (of the steel) and not bolod-in. It may be yet remarked that ä is by the S. Mongolian very often sounded as aspirated ä' or th.

B. This consonant followed by ä. ä. ts. is sounded nearly as p. Thus: khobtasen (the dress) = khoptsoen, but I retained the b; some grammarians will have it sounded khopsen p when final, thus ab (lake) = ap, but I heard ab.



Between two vowels it may some times vanish to like gh, g, thus: öbör(ebör) self, = ör, ködö-ber (quanto i.o. pretio) ögönä (vendis, vendite) = ködöwer = ködör etc.

M. This consonant is interchangeable with b (rarely) and n, thus, Rhamar (the nose), Whabar id. omok, obok (pride), undä, undö (the drink), untarä, untorö (to be extinguished...). The consonant n some times, seems to be but prepositive, thus: n-im, im (testicle, cf. flu. him male), wörnöge, örnöge (the clock), webte, ebte (through) etc.

R. ~~Mongolian~~ This consonant never can be initial, foreign words beginning with z must have a prepositive vowel (like as in the Dravidian languages), thus, skr. rshi = arshi, Russ = O-ros. The final z in the derivative syllable ör (ör, ör, öi. m. ür, ür) becomes l, if the word this syllable added to, contains z, thus: tashi-gh-ör = tashiör (a whipping instrument i.e. a whip), but bäri-gh-ol = bäriöl (that by which one may gripe = the gripe) for bäriör, the Bukharis have for artshiäl (l.m. artshi-ol, something with which one may clean = a kerchief or towel). alshiür retaining the derivative syllable as intact by unjoining the root.

R. The final k followed immediately by d, or l is always sounded as g, thus: bat-la (to bind together) = bagla, bök-lö (to stop with a stopper), bärik-dä (to be seized) = bärigdä. As the l. Mongolians have ~~unseparated vowels~~ <sup>unseparated vowels</sup> for the final k, and in writing do not change their final letter before the acceding affixes beginning with vowel sound, it happens that the same letter kh represent when final k, before acceding a, o, ö, u, gh, and before acceding ee = g, cf. § 2. 12.



## § 14. Accent.

The accent in the Mongolian language was by J. J. Schmidt stated to lie on the first or root syllable, and foreigners except Russians noticing Mongolian or <sup>the</sup> Kalmaik words seem to have heard it in the same position, thus in Pallas' collection words as, tabak (a plate), araki (brandy), inak (friend, beloved...), zala (a tuft, crest...), xula (an oil lamp) etc. are transcribed: takbak, ar'ki, innak, xalla, xulla. This statement of Schmidt might be justified by the ~~pronunciation~~ <sup>apocope</sup> above mentioned in many words and by such examples, as abā (father), abā'dō (ab) to the father, etc. The Russians, whose native accent is very mobile, state that the accent in the Mongolian language is always on the ultimate syllable. Where is now the truth? As for me, I must confess, that am not able to decide it apodictically, and I can but state: 1° the Mongolian accent is not so stressful as the English or Greek one, the meaning of a word being never bound thereto like as in English, or German, or Greek. 2°. The accent in the Mongolian current speech is (at least it was for me) audible in only the following cases: α) if the final syllable is preceded by kh, gh, g, y or closed by k, thus: bukkhā (a bull), ayaghā (a cup) or ayāk id. gergei (a wife) tayāk or tayik (a stick), alāk, alik (partly colored) etc.; β) if the final syllable is long of nature, thus: abā (the father), abā'dān (to one's own father), abā'sō (from the father); but abā'dō (i.e. abā'du to the father), and ayaghāndō (to or in the cup) and others do not prove the theory of the ultimate accentuation, although 3° in the folk-songs the predominant rhythm is iambic as it may be seen in the following fragments:

γ) the Orat-Mongolians have told me a native man: ker ā (crow) khukhaya (let us sell) kērā (nuri, on the field, out-doors) okhuldoga (coöamus), where the equivocalness is produced by the quick sliding pronunciation, and taken away by pronouncing properly, all sound).



E. u.

khoyir borò targhàn bì,  
khoyir nutòk kholò bì;  
khoyir setkilég' kholdòloktshì  
k'hünì nür, shamaig' yākhò bì? (A)

or

O. u.

Närin gholin uruskhali  
nomoghon dölönöör urusnā;  
nomin sakhū sundū zalbarikhān;  
nazundān mēntē phar khū bì. (B)

~~the reading of these phrases is as follows in the (A) part.~~

Generally the principal requirement of the correct pronunciation in the Mongolian language is to keep the length or shortness of the vowels.

(A) The two gray(horses) are fat,  
 the two nomadic stations are far;  
 the two hearts dividing  
 man's face! with these what should be done?

(B). The flowth of a narrow river  
 flows meekly and gently;  
 If one prays to the genius of <sup>the</sup> religion  
 will always be safe.



Nouns.§ 15. Gender

Nouns in themselves are in the Mongolian language genderless.

- A. Nouns denoting living beings are either ~~construed~~ <sup>made</sup> distinct for the male and female or is the distinction made by preposed words denoting male or female. From the distinct words for the masculine and the feminine we may mention these:

kümön, Öi. kümün } {man}

kün, ... kün

ete (man, husband, male) eme (wife, female).

kük'id, Öi. küked (children = child)

7 kük'en (khukhen)

k'ü (k'übön)

Öi. k'öbün } {the son} ok'ingal } {the daughter}

Öi. kük'en

akha (elder brother) egētshi (elder sister)

dū (younger brother)

ok'in-dū } {younger sister}

Öi. kükendū

morin, Öi. morin {a horse}

adzirgha

Öi. adzirgha } {a male horse} gün (a mare)

gün

temē, Öi. tem-ä, {a camel}

būxα (a male camel)

g-inge (a) } {a she-camel}

Öi. ingen

ük'er, Öi. ükür mal (boos)

bukha

Öi. bukhuts } {a bull} ünie } {a cow}

ükür

khutα

Öi. khutsutα } {a ram} khoni } {the female sheep}

khöin

(ew)

etc.



B. the words proposed to nouns denoting living beings in order to indicate their sexual distinction are:

α) ere (male, cf. hu. here testicle), eme (female, hu. eme idem) used for rational beings, domestic animals and their kindreds, thus:

E.M. ere kün (a man, vir.), eme kün or ekener kün (woman, wife).  
... ere kükid\*, plur. for kükid: a male child, cf. bis-ge kükid (a female child, prop. beltless children)

Di.M. ere nokhgi } a dog.  
ere nokhgi }

eme nokhgi } bitsh  
eme nokhgi } a ~~she-dog~~

ere tshonō } a wolf (lupus)  
Di.M. ere tshono }

eme tshonō } a she-wolf (lupa)  
eme tshono }

ere takya } a cock.  
Di.M. ere takā }

eme takya } a hen.  
eme takā } etc.

ere mi } a cat  
Di.M. ere mis }

eme mi } a she-cat.  
eme mis }

β) ölöktsin (female, prop. matrix) mostly for the larger kind of wild beasts, thus the extant names meaning the male of them, thus:

arsalan (a lion) <sup>hu. orolān</sup> ölöktsin arsalan (a lioness).

bara Di. bars (a tiger) ... ölöktsin bara, bars (a tigress)

If the color of a beast is expressed, thus: khara & ölöktsin nokhgi Di. nokhgi, it is more elegant to say khara-öktsin nokhgi (a black female dog), where khara-öktsin seems to be a combination of khara (black) and ölöktsin. All adjectives denoting color may be used in this way.

γ. okin <sup>of some beasts</sup> Di. ~~kin~~ kün <sup>to denote the female of ~~beasts~~ beasts</sup> (a daughter a maid) <sup>to denote the female of ~~beasts~~ beasts</sup>

khara-öktsin kün kyū khara-öktsin kün

E.M. okin tughol (a she-calf); Di.M. kün kyū khara-öktsin kün

Mong. eme babāghai (a she-bear).

\*) Note. To the E.M. ere kükid (a male child) and bis-ge kükid (a female child) the correspondent nouns are in the Birmongol: bitshikhān köbün (prop. a little boy), bitshikhān kün (prop. a little girl).



§ 16. Pluralization.

Although the Mongolian common speech ~~now~~<sup>than</sup> makes much less use of plural (the written language or the European languages & the Mongolians like other Turanians employing after numerals the singular), nevertheless the following modes of pluralization are generally known and occasionally used too:

1. nar, ner for nouns denoting rational beings and ending with vowel, thus:

akha-nar (the older brothers), dün<sup>er</sup>-ner (E.M. dügün<sup>er</sup>-ner, the younger brothers), modō tshi-nar (carpenters), teigeri<sup>er</sup>-ner (E.M. tegeri<sup>er</sup>-ner, the genii, gods...). But cf. O.M. bü-nar = E.M. bō-s (the guns of all sorts).

2. d (2) for nouns ending α) with n, which always (and the whole final syllable son O. sun sometimes) drops away, thus: khān

7 thus morin O. mōcin (a horse)  
khonin O. khoin (a sheep)  
modōn O. modon (tree, wood)  
 etc.

(E.M. khaghan) = khā-d (the kings), edre-d, O. exe-d (the lord, masters from edren, ecen), kē-d, O. kē-d (Turk kem-ler, kā. ki-k, who? plur. from kēn, ken who?) 1) balghad (the cities, towns, from balghason O. balghatun) in the same way khobhasō O. khubhasun (the dress), kilghasō O. kilghatun (a single hair).

β) nouns of agents (ending in -tshi (k. tshi), thus: khonissid O. khoc-tshi-d (the shepherd), bitshi-tshi-d or bitshietshi-d, O. bitshietshi-d (the scribes, penmen), abara-ktshi O. abu-ra-ktshid (the savers) do. ~~the same as above~~

~~the same as above~~

- γ) nouns of more than one syllable ending in n, which drops away, thus: nōk'ör, O. nōk'ör (a fellow, companion) = nōk'üd, O. nōk'üd, tshōt'k'ör, O. tshōt'k'ür (with tshōt'k'ör) = tshōt'k'ö-d, tshōt'k'ü-d (the devils), ghadzax O. ghazax (the earth, place &c.) = ghaxa-d, O. ghaxa-d or ghaxar-müd cf. 172 f.



3) od, öd bi, üd, üü for nouns ending ä in consonant, (except

ä and those under ä 2. y), thus: nom-od, bi, nom-üd

(doctrines, sciences...), khon-od (24 hours = a day) = khonogh-od

bi, khonogh-üd, arsālan (the lion) = arsālan-gh-od, bi,

arsālan-gh-üd (the lions), tsetsek (a flower) = tsetseg-od, bi,

tsetseg-üd (the flowers) etc.

β) nouns derived by tshi from qualificative or

national names, thus: baya-tsh-od, bi, baya-tshi-üd

(the richard, rich men, from baya-tshi a rich man, and tshi

from bayan rich), ura-tsh-od, bi, ura-tshi-üd (the

Artificers, from ura-tshi, an artificer, and tshi from urgen

bi, uran arif, skillful), monghol-tsh-od or monghol-

tsh-od, bi, monghol-tshi-üd (the Mongolians from

monghol-tshi belonging to the Mongolian race), khara-tsh-

od, bi, khara-tshi-üd (the common people, from khara-tshi

a black or common man, and tshi from khara black.

α) Note. Look for the orthography  
in § 2. 12, 26, and § 13. K.

\*). Note. In the Mongolian the  
same plural may be uratskol  
also, of the Kongos plural in il,  
ural-il (the islands).

4) ö.

for nouns denoting irrational beings or lifeless things  
and ending (by nature and not by apocope of ä) in vowel,

the diphthongs dropping away their final i, thus:

mi (a cat) = mis (used in bi as singular), nige-s (words),

nokh-g-s (the dogs from nokhai, bi, nokhoi (♂), nerens

(the names), mogh-g-s (the snakes from moghai, bi, mo-

ghoi (♀, a snake) etc.

Nevertheless nouns as, ere (man, husband), eme (wife)

ek'e, bi, ek'e (mother) and akha (elder brother) are

commonly pluralized by s, and chiefly ek'e, for ek'e-

ner (see No 1), ek'ener do not mean mothers, but

women or woman generally, it is used even as

singular, thus ek'ener kün = Eng. woman (wife-  
man).

5) noghod, nögöd, bi, nughü, nügü (no doubt, the altered forms of nötöd

fellows, companions) for nouns denoting rational beings,

thus: burkhan-noghod, bi, burkhan-nugdün = burkha-d

(the gods, dū), kümön-nögöd, bi, kümün-nügü (the men),

köbö-nögöd, bi, köbön-nügü = köbü (the sons). The plural

in nirai-nöd (young children) seems to show a contraction  
of noghod.



- 6) t-an, t-en, for adjectives derived by te, tē (tē) ti, tū, tū or tai, tei (pron. E.M. tē, ti, tā, tā) and ügei (E.M. üge, ügei) when used in <sup>the</sup> inequality of nouns, for adjectives as such ones do not admit of any change, thus: ~~assisted~~ (~~cheering~~ amite, amite) ti, āmi-tu (having life = living being) = amī-t-ān (āmītān living beings = animals) used as singular also thus lūn āmitān (the mankind), itegel-tei (tē, ti, tā, who has faith, faithful, believer) = itegel-t-en (the believers); nom-ügei (who is without science, doctrine, irreligious, pagan) = nom-ügei-t-en (the pagans).

### Relat. mā, mē

- 7 mūd, mūd, this formative of plural belongs nearly alone to the Bi. Mongolian dialect, where it is used for all nouns ending in z (cf. No 3) and all sort of foreign names, thus: ghol-mūd (the rivers, E.M. ghol-od), ghar-mūd (the land or arms, E.M. ghar-od), ger-mūd (the Mong. houses, E.M. ger-od), ghal-mūd (plur. of fire, E.M. ghal-od), gharar-mūd (the earth, the plates, E.M. ghadra-d), ikiör-mūd (the cows E.M. iki-od from ikēer the bovine genus of animals) || oros-mūd (the Christians E.M. oros-od), madhar-mūd (the Hungarians, E.M. madhar-in ulus, the people of Magyar), pirantšar-mūd (the French people). To these we may add: babāgha-z-mūd (the ~~wives~~ wives, from babāgha wife), abāgha-z-mūd (the elders, the old people) cf. No 8.

7 tānīl-mūd (the acquaintances)

note. That this formative is no new invention of the Birads, may be proved, I think, by such E. Mongolian words as: akha-mād (the elders), egētshi-mēd (the elder sisters), ike-mēd (the magnates).







## Case-signs.

## § 17. Declension.

It is nothing simpler than the declension in the written Mongolian language, for here it consists only in placing the few case-signs after the nouns with very little care about the agglutination agreeably to the law of the vowel harmony, the requirements of which must be fulfilled by the reader or speaker. The B. Mongolians follow a better system, but this does also not entirely ~~adequate~~ all the niceness of the pronunciation.

7 (denoting some part of the object, thus *usi alsa* give (some) water)

(*Kürtel*)  
Cases are in the Mongolian language 8, thus: 1. Nominative, 2. Partitive Accusative, 3. Accusative, 4. Genitive (denoting ownership and determination), 5. Dative-locative (denoting besides, aim, cause, agent, possession etc.) 6. Ablative, 7. Instrumental (besides, denoting cause, motivation, and mode) 8. ~~Associative~~ Associative.

A. The case signs of the written language divided into three classes agreeably to the termination of nouns are these:

	Vowel termination	<u>n</u> termination	consonant termination ( <i>ᠪ, ᠳ, ᠴ, ᠬ, ᠭ, ᠨ, ᠯ, ᠰ, ᠶ</i> )
1. Nom.			
2. Part. Acc.		the dropping away of <u>n</u> .	
3. Acc.	<u>yi</u>	<u>i</u>	<u>i</u>
4. Gen.	<u>in</u> ( <i>yin</i> )	<u>a</u> ( <i>ü</i> )	<u>un</u> ( <i>ün</i> )
5. Dat.	<u>dor</u> ( <i>dör</i> ) or <u>ya</u> , <u>ye</u>	<u>dor</u> ( <i>dör</i> ), <u>a</u> , <u>ö</u>	<u>dor</u> ( <i>dör</i> ), <u>tor</u> , <u>tor</u> , <u>a</u> , <u>ö</u>
6. Abl.	<u>etsé</u>	<u>etsé</u>	<u>etsé</u>
7. Instr.	<u>bar</u> ( <i>bär</i> )	<u>yar</u> ( <i>yär</i> )	<u>yar</u> ( <i>yär</i> )
8. Associ.	<u>lugha</u> , <u>lügä</u>	<u>lugha</u> , <u>lügä</u>	<u>lugha</u> , <u>lügä</u>



B. These case signs modified by the spoken language have in the different dialects the following principal shapes:

	East-Mongolian	Öirat-Mongolian	Buriat-Mongolian
1. Nom.			
2. Part. Acc. Hadropping away of final <u>n</u>		idem	idem
3. Acc.	ḡḡ (mon. ḡḡ or ḡḡ)	ḡḡ	ḡḡ
4. Gen.	in (mon. en or en)	in (ai ei mon. ai, ai)*	in
5. Dat.	dā, dē, dō, dō (ya, gā)	dā, dā, du, dū	dā, dā, dō, dō, du, dū
6. Abl.	āso, ēse, ḡoo, ḡso	āsu, āsū, āsu, ḡsū	āha, āhā, ḡho, ḡhō
7. Instr.	ār, ar, ar, or	ār, ar, ar, or	ār, ar, or, or
8. Possess.	tai, tei (mon. tē or tē) (rarely lugha, lūgā or lā, lā)	lā, lā (lā, lā, lā, lā, or tē, tē) tāi, tāi	tai, tai, toi, toi

\*Note. This case sign is used for definitives in the ḡḡ etc.

\* Used for nouns ending in consonants.

- These case signs may be conformably to the vowel harmony added to all nouns ending in vowel, which drops away before the case signs of Ablative and Instrumental.
- Nouns ending in the diphthongs ai, ei, oi, ōi, ōi, ai, ai, ai (oi) ōi, ūi receive the above case signs by rejecting their final i (except in Öirat) in Genitive and Accusative and interposing gh, g in Ablative and Instrumental else there would be a hiatus.
- Nouns ending in contracted or long vowels ~~must be rejected~~ will have ~~rejection of the final vowel~~ of the case signs, ~~the ai, ai, ai (oi) ōi, ūi~~ interposed gh, g in Ablative and Instrumental.
- Nouns ending in n (which is mostly apocoped in the E. Mongolian) will have for Genitive in E. M. ḡ (= ḡ or ḡ, the lost n being restored), in Öirat ḡ or ai, ai, in Buriat ḡ or ai, ai, in Accusative, ~~Instrumental~~ Instrumental ~~with n rejected~~ and then the regular signs follow. In Buriat the Ablative has but ha, hā.
- Nouns ending in long vowel with apocoped n will have this letter restored in Genitive (in Öirat as Ablative), Dative (in Öirat as Ablative), Ablative (or as Ablative), else they follow the declension of nouns ending in long vowel. Cf. No 3.
- Nouns ending in consonants (except n) may have for the Genitive, ~~Öirat~~ besides in ai, ai too, in Buriat Genitive and Accusative have but ḡ, and Ablative only ha, hā. In Dative all nouns ending in ḡ, ḡ, ḡ, ḡ (final ḡ turns into ḡ) ḡ, ḡ will have the case sign with hard initial i. e. ḡ, ḡ, ḡ, ḡ, ḡ, ḡ, ḡ, ḡ etc.



C. Paradigms for the Declension.

To give paradigms for the declension of the E. Mongolian written language it would be quite superfluous, therefore I give such ones for shortness sake only for the spoken language, which in Birat is nearly identical with the written one.

	East-Mongol.	Birat-Mongol.
N <sup>o</sup> 1. Nom.	<u>akha</u> (elder brother), <u>etsège</u> (father)	<u>akha</u> (idem) <u>etsège</u> (idem)
2. Part.	idem	idem
3. Acc.	<u>akha-igi</u> (akhaig), <u>etsège-igi</u> (etsègeig)	<u>akha-igi</u> (akhiig) <u>etsège-igi</u> (etsègeigi)
4. Genit.	<u>akha-in</u> (akhaen), <u>etsège-in</u> (etsègeen)	<u>akha-in</u> (akhin) <sup>xx</sup> <u>etsège-in</u> (etsègein) <sup>xx</sup>
5. Dat.	<u>akha-da</u> (akhad) <sup>x</sup> , <u>etsège-da</u> (etsègeđ) <sup>x</sup>	<u>akha-da</u> , <u>etsègeđu</u>
6. Abl.	<u>akha-āsō</u> (akhas'), <u>etsège-āsō</u> (etsègeš')	<u>akha-āsu</u> , <u>etsège-āsu</u>
7. Instr.	<u>akha-ār</u> , <u>etsège-ār</u>	<u>akha-ār</u> , <u>etsège-ār</u>
8. Soc.	<u>akha-tai</u> (rarely <u>akha-luğa</u> ) <u>etsège-tei</u>	<u>akha-tāi</u> <sup>xxx</sup> <u>etsège-tāi</u> or <u>akha-lā</u> <sup>xxx</sup> <u>etsège-lā</u>

All nouns ending in a, o, u, e, ö, ü may be declined after the model, those ending in i, as E. M. shöhi (Pi. sō, or sōhi the night) kiri (a measure), shili (the hinder part of the neck, mountain crest) etc. want some remark. The final i of these coalesce with the initial of the case signs of Genitive and Accusative, in Ablative and Instrumental it makes up a diphthong iē, iā, the i being but a vanish; the Birats write sōiāsū (from the night) but such an i must be read iā. Cf. § 4. γ. sōiāsū etc.

<sup>the</sup>  
\*) Note. It is to be remarked, that in E. Mongolian nouns ending in vowels and denoting things or irrational beings commonly must have interposed an n between the final and the case sign of Dative, thus: bolōgha-n-d' (to the crinoid), ölö-n-d' (to the mountain), ekē-n-d' (to the beginning, Pi. ekēn-dū) etc. This last word in nominative is identical with ekē (mother) is thereby distinguished from ekē-d (to the mother) which together (similar words) is sounded in Dative ekēd', ekē'd.

xx. Note. The Birats make in writing too such contraction as, akhaen (of the elder brother), emān for emēn (of the wife) etc. which forms may be then mistaken for the contractions of akhaighan, emēighan 3<sup>rd</sup> Person Reflexive possessive declension.

xxx) Note. In Birat-Mongolian such finals as āi, āi, āi (and ā, ā) are in sound wholly identical and written promiscuously either with the diphthongs ai, ei, oi, üi or with the letters ā, ē, ö, ü provided with the lengthening sign named udān (long, length).



N<sup>o</sup> 2.

## E. Mongolian.

## Oirat M.

1. Nom.	<u>dalai</u> (= <u>dalai</u> , the sea), <u>ügei</u> (= <u>üge</u> , I. sine, less, without, want)	<u>dal äi</u> (idem)	<u>ügät</u> (idem)
2. Part.	iden	iden	iden
3. Acc.	<u>dalai-g'</u>	<u>ügei-g'</u>	<u>dal äi-gi</u> ( <u>dalägi</u> ), <u>ügäigi</u> ( <u>ügägi</u> ) <sup>*)</sup>
4. Gen.	<u>dalai-n</u>	<u>ügei-n</u>	<u>dal äin</u> ( <u>dalän</u> ), <u>ügäin</u> ( <u>ügän</u> )
5. Dat.	<u>dalai-d'</u>	<u>ügei-d'</u>	<u>dal äi-du</u> , <u>ügäi-dü</u>
6. Abl.	<u>dalai-gh-äs'</u> <sup>*)</sup>	<u>ügei-gh-äs'</u>	<u>dal äi-gh-äsu</u> , <u>ügäi-gh-äsu</u>
7. Instr.	<u>dalai-gh-är</u>	<u>ügei-gh-är</u>	<u>dal äi-gh-är</u> , <u>ügäi-gh-är</u>
8. Loc.	<u>dalai-tai</u>	<u>ügei-tei</u>	<u>dal äi-lä</u> or <u>dal äi-täi</u> , <u>ügäi-lä</u> or <u>ügäi-täi</u>

\*) Note. Although the Oirat-Mongolian write in Accusative and Genitive ~~a diphthong ai, ei~~ the diphthongs ai, ei in a strengthened form, yet it is not sounded. Some times nouns of this class compounded with those under N<sup>o</sup> 3, have gin in Genitive, thus dal äi-gin, but it is not correct.

\*\*) Note. In the E. Mongolian dialect many nouns may have n instead of gh, thus: nokhgi-ghais' or nokhgi-a-äs' (from the dog), oosi-n-äs' (from the top, at apices) etc.

N<sup>o</sup> 3.

## E. Mongolian.

## Oirat-Mongolian.

1. Nom.	<u>tö</u> (from <u>tozha</u> , number), <u>dü</u> (from <u>degün</u> , young, or brother)	<u>tö</u> (idem)	<u>dü</u> (idem)
2. Part.	iden	iden	iden
3. Acc.	<u>tö-g'</u>	<u>dü-g'</u>	<u>tö-gin</u> , <u>dü-gin</u>
4. Gen.	<u>tö-g-in</u>	<u>dü-g-in</u>	<u>tö-gin</u> , <u>dü-gin</u>
5. Dat.	<u>tö-n-d'</u> <sup>*)</sup>	<u>dü-d'</u>	<u>tö-du</u> , <u>dü-dü</u>
6. Abl.	<u>tö-gh-äs'</u>	<u>dü-gh-äs'</u>	<u>tö-gh-äsu</u> , <u>dü-gh-äsu</u>
7. Instr.	<u>tö-gh-är</u>	<u>dü-gh-är</u>	<u>tö-gh-är</u> , <u>dü-gh-är</u>
8. Loc.	<u>tö-tai</u>	<u>dü-tei</u>	<u>tö-lä</u> or <u>tö-täi</u> , <u>dü-lä</u> or <u>dü-täi</u>

Some of the nouns with contracted final vowel: E. G. tö (töge, the span, O. id.), mö (magho, bad, a bad person, O. mü), borö (borogha, the rain), borö (borogho, the mistake, O. burü), körö (kiröge, the saw, O. körö from körä) and kü (the son, written küü) etc.

\*) Note. See the note to N<sup>o</sup> 1.



№ 4.

E. Mongolian

Dzarat-Mongolian

1. Nom.	<u>narā</u> 'narān the sun), <u>nerē</u> 'neren the moon' <sup>name</sup>	<u>narān</u> i.	<u>neren</u> (i'em)
2. Part.	<u>narā</u>	<u>nerē</u>	<u>nara</u> <u>nerē</u>
3. Acc.	<u>narā-ig</u> x)	<u>nerē-ig</u>	<u>narā-igi</u> <u>nerē-igi</u>
4. Gen.	<u>narān-i</u> (ē, nē)	<u>nerēn-i</u>	<u>narān-i</u> (āi) <u>nerēn-i</u> (āi)
5. Dat.	<u>narān-d</u>	<u>nerēn-d</u>	<u>narān-du</u> <u>nerēn-du</u>
6. Abl.	<u>narān-ās</u>	<u>nerēn-ēs</u>	<u>narān-āsu</u> <u>nerēn-āsu</u>
7. Instr.	<u>nar-ār</u> x)	<u>ner-ār</u>	<u>nar-ār</u> <u>ner-ār</u>
8. Soc.	<u>narān-tai</u> x)	<u>nerēn-tai</u>	<u>narān-tāi</u> <u>nerēn-tāi</u> or <u>narān-lā</u> <u>nerēn-lā</u>

x) Note. In the E. Mongolian language the nouns khān (the king), edzen (Di. ezen, lord, autocrat), kūmōn, or kūn (Di. kūmūn, kūn, home, man) do not drop away their final n in the cases Accusative and Instrumental. Likewise may the past verbal nouns, as, irēsen or irēsen (the act of having come) etc. retain their final n in the accusative, thus irēseig or irēsen-ig, ūdrote-bi (I saw the act of having come). We can say there is some caprice in rejecting or retaining the final n. The Dzats imitating the E. Mongolian writing make sometimes the Accusative narān-i etc. and to confound this case with the Genitive.

№ 5.

E. Mongolian

Dzarat-Mongolian

1. Nom.	<u>salā</u> 'salaghan twig, <u>temē</u> 'temegen, a camel'	<u>salā</u> (i'em)	<u>temē</u> (i'em)
2. Part.	<u>salā</u> (i'em branch)	<u>temē</u>	<u>temē</u>
3. Acc.	<u>salā-g</u>	<u>temē-g</u>	<u>salā-gi</u> <u>temē-gi</u>
4. Gen.	<u>salān-i</u> (ē)	<u>temēn-i</u> (ē)	<u>salān-i</u> (āi) <u>temēn-i</u> (āi)
5. Dat.	<u>salān-d</u>	<u>temēn-d</u>	<u>salān-du</u> <u>temēn-du</u>
6. Abl.	<u>salān-ās</u>	<u>temēn-ēs</u>	<u>salān-āsu</u> <u>temēn-āsu</u>
7. Instr.	<u>salā-gh-ār</u>	<u>temē-gh-ār</u>	<u>salā-gh-ār</u> <u>temē-gh-ār</u>
8. Soc.	<u>salā-tai</u>	<u>temē-tai</u>	<u>salā-lā</u> (āi) <u>temē-lā</u> (āi)

Some of the nouns to be declined after these models are: E. arān (molar tooth), ukhān (the reason, science), ūniēn (the cow), ūm (egūn, he is used only with tere), barān (cattle...), dabān (the top of mountain), nughān (green, the grass, Di. iē), nurōn (the spinal cord, Di. nurūn), sūn (the milk), tscho-lōn (the stone, Di. tschōlōn), dzōn (hundred, Di. dzūn), dzūn (needle, Di. dzūn), khān (the king), kōbūn (child, son), khān (the song E. khān) etc.

Two. khān



W<sup>ro</sup> 6.

E. Mongolian.

B. Mongolian.

1. Nom.	<u>shari</u> (the reward)	<u>tsak</u> (the time)	<u>shari</u> (idem)	<u>tsak</u> (idem)
2. Part.	<u>idem</u>	<u>idem</u>	<u>idem</u>	<u>idem</u>
3. Acc.	<u>shari-g'ig'</u> (eg)	<u>tsag-g'ig'</u> (eg)	<u>shari-g'igi</u> or <u>sharigi</u>	<u>tsag-g'igi</u> or <u>tsagi</u>
4. Gen.	<u>shari-g-in</u>	<u>tsag-g-in</u>	<u>shari-g-in</u> or <u>sharigh-ai</u>	<u>tsag-in</u>
5. Dat.	<u>shari-du</u>	<u>tsak-ta</u>	<u>shari-du</u>	<u>tsak-tu</u>
6. Abl.	<u>shari-gh-as'</u>	<u>tsag-gh-as'</u>	<u>shari-gh-asu</u>	<u>tsag-gh-asu</u>
7. Instr.	<u>shari-gh-ar</u>	<u>tsag-gh-ar</u>	<u>shari-gh-ar</u>	<u>tsag-gh-ar</u>
8. Loc.	<u>shari-tai</u>	<u>tsak-tai</u>	<u>shari-lä or tai</u>	<u>tsak-lä or tai</u>

\*) Note. Here we must mention that the appearing of g, gh after the final i (nasal ng) and the change of final g into g, gh before the following vowel of the case sign is really effected by only the Biral-Mongolian writing, the E. Mongolian writing leaves this operation to the reader or speaker.



# *Reflexive, <sup>and</sup> demonstrative and possessive declension.*

The Mongolian languages like the Slavic ones, to express the possession reflexed to the subject or agent, do not use the possessive pronouns, thus "I saw, my own" father.... you saw, your own" father, but they have a peculiar declension, which unites in one and the same form the possessive pronouns of all persons of both numbers and the different cases of the nouns denoting the possession by the agent. If the possession is not reflexed to the agent, the possessive pronouns are used. The demonstrative declension is somewhat replacing the definite Article wanting in the Mongolian languages, but it is sometimes equivalent to "his, her, its" like the Turkish pronominal possessive suffix of 3rd persons *-i, -i, -i, -i* (in *baba-si* his, her father, *el-i* his, her land) and, the 'father, the' hand).

Nº 1.

## Reflexive Declension.

	ᠡ. Mong. written ...	spoken language.	ᠡrat-Mongolian.
3. Acc.	$\left\{ \begin{array}{l} \text{aba-yoghan} \text{ or } \\ \text{aba-ban} \\ \text{eke-yogän} \text{ or } \\ \text{eke-bän} \end{array} \right.$	$\left\{ \begin{array}{l} \text{abä-ighan} \text{ or } \\ \text{aba-yoghan} \\ \text{ek'e-igän} \text{ or } \\ \text{ek'e-yögän} \end{array} \right.$	$\left\{ \begin{array}{l} \text{abä-ighan} \text{ or } \\ \text{abän} \\ \text{ek'e-igän} \text{ or } \\ \text{ek'-än} \end{array} \right.$ <p>possessive <i>aba-bän</i> ..... <i>eko-bän</i></p>
4. Gen.	$\left\{ \begin{array}{l} \text{aba-yin-yan} \text{ or } \\ \text{aba-ban} \\ \text{ek'e-yin-yan} \text{ or } \\ \text{ek'e-bän} \end{array} \right.$	$\left\{ \begin{array}{l} \text{abä-in-kan} \text{ or } \\ \text{abä-in-än} \\ \text{ek'e-in-kan} \end{array} \right.$	$\left\{ \begin{array}{l} \text{abä-in-än} \\ \text{abä-in-än} \\ \text{ek'e-in-än} \end{array} \right.$ <p>possessive <i>aba-bän</i> ..... <i>eko-bän</i></p>
5. Dat.	$\left\{ \begin{array}{l} \text{aba-dor-yan} \text{ or } \\ \text{aba-daghan} \\ \text{ek'e-dör-yän} \text{ or } \\ \text{ek'e-dägän} \end{array} \right.$	$\left\{ \begin{array}{l} \text{abä-dän} \\ \text{ek'e-dän} \end{array} \right.$	$\left\{ \begin{array}{l} \text{abä-dän} \\ \text{ek'e-dän} \end{array} \right.$ <p>possessive <i>aba-dur-yän</i> ..... <i>eko-dür-yän</i></p>
6. Abl.	$\left\{ \begin{array}{l} \text{aba etse ban} \text{ or } \\ \text{aba ataghan} \\ \text{ek'e etse bän} \text{ or } \\ \text{ek'e etsegän} \end{array} \right.$	$\left\{ \begin{array}{l} \text{ab-äsän}^* \\ \text{ek'-ēsän}^* \end{array} \right.$	$\left\{ \begin{array}{l} \text{ab-äsän} \text{ or } \\ \text{ab-äsän} \\ \text{ek-äsän} \\ \text{ek-äsän} \end{array} \right.$ <p>possessive <i>aba etse bän</i></p>
7. Instr.	$\left\{ \begin{array}{l} \text{aba bar-yan} \\ \text{ek'e bär-yan} \end{array} \right.$	$\left\{ \begin{array}{l} \text{ab-ärän}^* \\ \text{ek'-ērän}^* \end{array} \right.$	$\left\{ \begin{array}{l} \text{abärän} \\ \text{ab-ärän} \\ \text{ek-ärän} \\ \text{ek-är-än} \end{array} \right.$
8. Loc.	$\left\{ \begin{array}{l} \text{aba lugha-ban} \\ \text{ek'e lügä-bän} \end{array} \right.$	$\left\{ \begin{array}{l} \text{abä-taighan} \\ \text{ek'etöigän} \end{array} \right.$	$\left\{ \begin{array}{l} \text{abä-taighan, possessive, abä-tai-bän} \\ \text{abä-taighän} \text{ ..... } \text{aba lugha-bän} \\ \text{abä-lärän} \\ \text{eko-tai-gän} \text{ ..... } \text{eko-tai-bän} \\ \text{eko-lägän} \text{ ..... } \text{eko-lügä-bän} \\ \text{eko-lärän} \end{array} \right.$
	$\left\{ \begin{array}{l} \text{aba (father), ek'e bi, ek'e (mother)} \end{array} \right.$		



Note. The E. Mongolians wishing to lessen the monotonous pronunciation  
 ek'ēsän for ek'ēsän (Ref. Abl.), ek'ērän for ek'ärän (Ref. Instr.) and tsugh-ärän  
 (universatim) for tsugh-ärän (Instr. from tsuk, universal etc. Cf. § 17, 13. For the same  
 purpose the Birts pronounce abätinen, ekäinen for abäinän, ekäinän  
 (Ref. Gen.) abäsän, abäsän, ekäsen for ek'ēsän, abäsän (Ref. Abl.),  
 abäran, ekären for abärän, ekärän (Ref. Instr.) and abälärän  
 ekelären for abälärän, ekelärän (Ref. Loc.) etc.

No. 2.	E. Mongolian written . . . spoken language .	Birt-ll.
	Khaghan ngy. Khän (the king) ger (a long house)	Khän (idem) ger (idem)
3. Acc.	{ Khaghan yaghan or Khaghan-yän ger-yö-gän or-yän }	{ Khäi phan paramic Khän-yän Khäi-ghän ger-igän . . . ger-yän ger-än
4. Gen.	{ Khaghan-n-ban or Khaghan-yän ger-un-yän or ger-yän }	{ Khän-ghän ger-igän Khän-inan . . . Khän-yän ger-inen . . . ger-yän
5. Dat.	{ Khaghandor-yän Khaghan-daghan ger-tör-yän ger-tegän	{ Khän-dän ger-tän Khän-dän . . . Khän-dur-gän ger-tän . . . ger-tür-yän
6. Abl.	{ Khaghan-etsu-bän Khaghan-ashaghan ger-etsu-bän ger-etsugän	{ Khän-äsän Khän-äsän x) ger-äsän . . . ger-etsu-bän ger-äsän x)
7. Instr.	{ Khaghan-yar-yän ger-yär-yän	{ Khän-äran ger-är-än x) Khä-ghär-än . . . Khän-yär-yän Khäghäran ger-är-än
8. Loc.	{ Khaghan-lughä-bän ger-lughä-bän	{ Khän-taighän gerteigän Khän-taighän . . . Khän-yär-yän Khän-läghän Khän-lär-än Khän-lär-än

x) See the note to No. 1.

Note. The common shape of this possessive suffix ghän, gän, ban, län  
 may have proceeded from the pronoun egän, tən (he, it) presently  
 without use in Nominative and mostly employed to decline the  
 demonstrative eng (this) and tere (that).



Demonstrative Declension.

1. Nom.	E. Mongolian } <u>abā-ni</u> (the father) <u>abā-ne</u> (his, her, father)	Diras. Mong. <u>abā-ni</u>
3. Acc.	<u>abā-ig-in</u>	<u>abā-igini</u> <u>abā-ini</u>
4. Gen.	<u>abā-in-en</u>	<u>abā-inin</u>
5. Dat.	<u>abā-don</u>	<u>abā-da-ni</u>
6. Abl.	<u>ab-ās-on</u>	<u>ab-āsū-ni</u>
7. Instr.	<u>ab-ār-on</u>	<u>ab-ār-ni</u>
8. Loc.	<u>abā-tai-n</u> <sup>*)</sup>	<u>abā-lā-ni</u> or <u>abā-tāi-ni</u>

meen (the child)

This demonstrative particle has in the written language the shapes an, in; the spoken language <sup>pen</sup> adds to the nouns ending in <sup>vowel</sup> ~~an~~ but n, thus ire-n (the child), ghadrar-a-n (on, the place)

\*) Note. The possession sign of the 3rd person in T. Tataric ~~languages~~ and Hungarian languages, as hu. ap-ja (his, her father) seems to have originally been but a demonstrative element.



E). Combination of two case signs.

1. Nouns denoting rational beings may have the genitive followed by the case signs of Dative and Ablative. The aim of such a combination is to show, ~~that~~ that the act of moving, resting or departing concerns the <sup>real</sup> family of the person, thus: khān-i-dō (khān-dō, to the residence or family of the king), akhāi-dō (for akhāi-dō, to the family of the elder brother), dū-gi-dō (to the family of the younger brother), khāwī-ghās, akhāi-ghās, dūgin-ēs (from the ~~free~~ king's, elder or younger brother's family). 7.
2. The Dative-locative may be followed by the case sign of Ablative, being thereby the motion from the inner part better indicated or expressed, thus: ghar-t-ās (out from the hand), sa-ba-d-ās (out from the vessel), ger-t-ās *ti. ger-t-āsa* (from home) etc.

Particular case signs or suffixes.

1. ai. ei denoting genitive (like *Viset ai. ei*) but of a very restricted use, thus: ghadrar-ai-ki (place-of-which, belonging to the place, local), kūmōwei-ki, *inly. k'ān-i-ki* (= man's which, belonging to another, alien) of flu. -ē (= ē).
2. a. e. gha. ge denoting direction to, and resting at, thus: ghāda-gha = ghāi-ā (*flu. kiv-ē. Tat. tish-ka*, to the outer part or side, foras), khā-mi-gha = khā-m-ā (= *Manchu ai-bi-de* what place. to = where to?), draghor-ā = drōr-ō (between meanwhile), ōbōr-e = ōr-ē (apart, in itself), oro-gho = or-ō (downward).
3. kshi, shi denoting direction to, thus, khā-gha-kshi = khā-i-shi = khāi-shi (= *Man. a-b-shi* for *ai-bi-shi*, where to?) i-nā-kshi = nāi-shi (hither), tsina-kshi = tsāi-shi (thither), dege-kshi = de-ē-shi (upward), dogho-kshi = dō-shi (downward) etc. Cf. Finnish-locative case sign ksi (*mi-ksi*?)



4. na, ne, no, nö (cf. flu, an, en, ön) denoting the resting at, thus:  
khagha-na = khā-na (flu.kon? where?), tsagha-na = tsā-na  
 (there), i-nagha-na = nā-na (here), ghaclā-na (out doors),  
doto-na (within), emāne = ömönö (before), khōi-na = khōi-nö  
 (after) etc.

5. dā, dē, dō, dö (cf. flu, ott, ött, ett, ä, türk, dar, de, ts, te, kan, de)  
 denoting the resting at, direction to, cause, mode, time etc.  
 thus: ina-dō = nā-d (this side), tsi-na-dō = tsād (beyond)  
khām-to (flu.egg, üll, together), nēt-te (in geze, all together)  
flu.nyāj-an, er-te (early), orī-dō (before, anciently) etc.

6. ra, re, ro, rö (cf. flu, ra, re) denoting direction to, thus: doto-ra  
 = dotor-o (into, among), dege-re = dē-re (up to, upward),  
tsagha-r = tsār or tsāra (that way), inara = nāru or nār (hither,  
 this way etc.).

7. ghor, ghōg-ōi (cf. Inde, case, agn, bar, bär) denoting the passage  
 by or through, thus: dege-g-ōi = dāg-ōi (over by), dogho-gh-ōi  
dō-gh-ōi (under by), kha-gh-ōi (where by? etc).

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+) I am of opinion that the gerunds used so often as adverbs  
 are but verbal nouns provided with case signs, thus the  
 adverbs ei-n & eg-n or i-n (flu, i-gy, thus), lei-n = tegn, tin (in that manner)  
 show clearly the case sign n, but then are more commonly used  
 with the gerunds ge-dshi, ge-n, ge-d (saying i.e. α: by, in etc.  
 saying) the Turanic verbal root being not ~~separately~~ vigorously  
 distinguished from the substantive.

7. tsā, tsē, or tsā, tsä: to the question how far? it is used but with  
 the parts of body, thus: öbödök-tse, or öbödök-tsä (to the  
 knee), gedesē-tse or gesē-tsä (to the belly) etc.



§ 18. Adjectives.

7 and adverbs

1. The Mongolian adjectives, the greatest part of them being derived, unite mostly in themselves the meaning of abstract nouns too. When regarded as adjectives, whether they stand as epithets before the nouns or follow them as predicatives, are always invariable, like as English or the most of the Turanic languages.

Besides the change or modification (in § 15. B. β referred to) to which some of the adjectives may be subjected, we can mention the following modifications.

2. The most of the adjectives may assume the diminutive particle khān, kēn or ōi kēn, (the final n dropping away), which does not lessen the quality, but contrarily intensifies it and gives some tenderness to the expression as well as to the nouns qualified by it, thus: sāi-khān (goodly, come from sāi in pron. sāin good...) shine-kēn or shinē-kēn (new and nice, from shine new), shine-kēn dēl or shinēken debel (a new and nice cloak).

3. The diminutive particle shik (like, having the likeness appearance) lessens indeed the quality like the English ending -ish, thus: sāi-shik (somewhat good, or good enough), shine-shik (somewhat new, newish), or tūngge-shik (somewhat quick, from tūngge), bagha-shik (somewhat little, small = less, smaller)

7 chiefly

4. The same change of meaning is imparted to the adjectives denoting color by the syllable btor, btör or btar, btür pronounced alike in both dialects as btör, btör thus: khara-btor (btör) or khara-btar (btör, blackish) noghā-btor (btör) or noghā-btar (btör, greenish), ula-btor (btör), or ula-btar (btör, reddish).



7 Hu. shārga

~~Kh. shārga~~  
~~Kh. shārga~~

5. The same diminutive particle <sup>in all kind of adjectives,</sup> is much more commonly used by the Piratulu, in the shapes: btur, btür (pron. btse, btür) or bur for adjectives ending in vowel or n and tsur, tsür (pron. tses, tsür) for those ending in other consonants, thus: tsagha-btur or tsagha-bür (whitish), khara-btur or khara-bür (blackish), ula-btur or ula-bür (reddish), shara-btur or shara-bür (yellowish), kökö-btur or kökö-bür (bluish Kh. kéké), nogha-btur or nogha-bür (greenish), boro-btur or boro-bür (grayish), akhar-tsur (somewhat short), ondör-tsur (somewhat high), ash-tak-tsur (somewhat low and big in stature cf. Hu. vashtag, big) etc.  
 \*1 note. Ushara-otku has the same meaning as E. Mong. shardata too.

6. In both dialects a kind of alliteration (consisting in the proposed syllable ab, eb, ob, üb preceded by the initial consonant of the adjective) intensifies the quality, thus: ab adäli (very similar), khāb khara (very black), ts-ab tsaghan (very white), kīb kōkō or kīb kōkō (very blue), sh-ab shara (very yellow) etc. Cf. the similar operation in the Dravidian and Turki-Tataric languages.

7. The formative tai, tei, tu, tü (pron. tē, tē) producing adjectives, from substantives, added to sāin (good), mō (bad) does not alter the meaning, thus: sāin-tai, mō-tai are of identical meaning with sāin, mō, but they are contrarily to the general rule posed after the nouns, thus: nokhai sāin-tai (for sāin nokhatain, good dog having's) khaya bator (house is sure) noygon sāitain (for sāin noygon-tain, good master having's) nūt bator (the face is sure), the house of that, who has good dog, is sure, the honor (face) of that, who has good master, is sure.

7 Proverb.



## S. 19.

Comparison.

As the Mongolian adjectives have no formatives for the different degrees, these must be syntactically indicated.

The comparison of equality in size is expressed by the Pirat-M.

by düngäi (with gen. like), thus: ene ger ike (for yake) baghāran tere gerin düngäi, this house by its largeness or smallness (is) like that house = this house is as large (like) or small (bagha) as that one; E. Mongolian, ene ger ch'ērān (baghāran) tere ger teri āwālikhān (like).

7 (Doc. 1)

The same comparison with regard to other qualities is in both dialects expressed by ~~metu~~ the post position mete (ur. metu, like), thus: E. M. etsēgen ēdēn mete sāin bi (the father the mother like good is = the father is as good as the mother), Pi. etsēgēni ēdēni mete sāin. The same phrase with negation as etsēgen ēdēn mete sāin bishi Pi. etsēgēni ēdēni mete sāin bishi, may be translated: the father is not so good as the mother, or the father is less good than the mother.

The Comparative in both dialect is expressed or indicated

a) by the Ablative, thus: en-ūnēs (ur. ene egün etse, from this) Pi. ūnābā or tūnēs (ur. tegün etse, from that) Pi. tūnābā.

sū sāin (good) or mō (ur. maglo) Pi. mā (bad) = better or worse (than this or that); ene tsāsō (ur. tsaghason) tere tsāsō, nās tsaghan bi, Pi. ene tsāsūn tere tsāsūnām tsaghan, (this paper from that paper white = this paper is whiter than that). β) in Pirat by the word or khvni (if one compares) with Dative or Ablative of the noun compared to, thus, ene tsāsūn tere tsāsūndu (to that paper) or tere tsāsūnāto (from that paper) or khvni (if you compare) or tsaghan (white), this paper is whiter than that.

Note. The adverbs much, fine little before the Comparative are expressed in E. M. by dērē (super. over) tsōkōn (ur. tsōgōken, little), shakhān (idem), in Pirat by ēkelā (magno) ārbi dshi ūgāt (without increase = little), thus, E. M. ene tere oros malāghai nās dērē sāin bāinā (o.k., is), this (i.e. hat) that Russian hat from over finer good is & this hat is much finer than that Russian one).



7 Oi. ülä

The progressive Comparison expressed in English by two comparatives preceded by the... the... (in French plus... plus...) is in E. Mongolian expressed by elö, ilö (wr. ilagin, more, exceeding) followed by ikeedän (yet... great, suff. Del.), thus: elö ikeedän säin (the more the better), or by the Gerund boläd (being) followed by elö for ülemdshi (much, more), thus: öndör (high) ghadrar (place, earth) boläd elö (or ülemdshi) kiülen (cold), the higher a place is, the colder it is. In Birat it is expressed by the comparative postposition tutuman, thus: ike (yet, great) tutuman säin the more the better, Kilimshitiäi (diligent) bol khū (being) tutuman (the more) tshamäigi (thee) büli khū (one... will approve), the more diligent thou art, the more people will praise thee. E. M. altaig külekh tusman önördok, the more burns gold, the more it glares, ike bāikhā tusman säin, the more the better.

The Superlative in both dialects is expressed by putting the noun to which another is compared in Ablative precase by khamok, bügöd Oi. khamuk, bügüde (all), thus: (khamok ämütänäs itö bäinä (bi) Oi. Zān khamuk ämütänäs ike asarmish (named) ai (wild beast), the elephant is among all living beings the largest one.

Note. To express the independent Superlative the Mongolians make use of the words tshikhom, tshokhom (most) dörö or dödö (high) before adjective, denoting good qualities, in opposite case äikh-ter (fearful), dörad (low) are used, thus: dörö säinäg atsa, give (me) the best. dörad mō hien the worst man. The words used by the Birat, for the same purpose are: noñ (very), mashi (very) ülemdshi (much, exceeding), tasarkha (most, distinguished) etc.







the pronouns of the 3rd person are yet mere demonstratives ones, and neither ene (this) nor tere (that) is apodictically meaning he, she, it, he can be translated by ene or tere kün (this or that man), she by ene, or tere eme or ekerer (this or that woman), it by ene or tere yūmā (this or that thing).

### Declension of these pronouns.

	E. M. written	spoken	Orat M.
Nom.	<u>ene</u> (this), <u>tere</u> (that)	<u>ene</u> , <u>tere</u>	<u>ene</u> <u>tere</u>
Gen.	<u>egün ü</u> , <u>tegün ü</u>	<u>ün-i</u> , <u>t-ün-i</u>	<u>ün-i</u> or <u>ünäi</u> <u>tün-i</u> , <u>tündäi</u>
Acc.	<u>egün i</u> , <u>tegün i</u>	<u>ün-ig</u> , <u>tün-ig</u>	<u>ün-ig-i</u> , <u>ig-i</u> <u>tün-ig-i</u> , <u>tügi</u>
Dat.	<u>egün dör</u> , <u>tegün dör</u>	<u>ün-dö</u> , <u>tün-dö</u>	<u>ün-dü</u> , <u>tün-dü</u>
Abl.	<u>egün etse</u> , <u>tegün etse</u>	<u>ün-ēs</u> , <u>tün-ēs</u>	<u>ün-āsü</u> , <u>tün-āsü</u> ( <u>ün etse</u> ) (tün etse)
Inst.	<u>egün yār</u> , <u>tegün yār</u> <u>egün bār</u> , <u>tegün bār</u>	<u>ün-g-ār</u> , <u>tü-g-ār</u> <u>ün-ār</u>	<u>ün-g-ār</u> <u>tü-g-ār</u> <u>ün-ār</u>
Loc.	<u>egün lügä</u> , <u>tegün lügä</u> <u>egün tei</u> , <u>tegün tei</u>	<u>ün-tei</u> , <u>tün-tei</u>	<u>ün-lä</u> , <u>üntäi</u> , <u>tün-lä</u> , <u>tün-täi</u> ( <u>ün lügä</u> ) (tün lügä)

The plural of these pronouns is ede or edeger (these), tede, tedeger (those) in the E. M. spoken language ede, tede Or. ede-n, teden and these are declined like nouns ending in n which in E. M. never drops away, see Paradigma 4.

Note. 1) The E. Mongolians use commonly the pronouns ene and tere in such compound shapes as en-ün-i (of this), ter-ün-i (of that) throughout all cases. 2) Ene, tere in both dialects may be followed by tshini (thine) and ten (yours; see the pronominal possessives) thus: ene tshini Or. ene tshini (this near to thee, or this of thine), tere tshini (that near to thee, or that of thine), ene ten (this near to you, this of yours), tere ten (that near to you or that of yours). The Orats have ün-än, ünigän (this belonging to thyself) which exhibits an Accusative with reflexive suffix.



## B. Possessive Pronouns.

The Genitive case of nouns or pronouns has in the Mongolian dialects the property of an adjective and therefore must always be followed by the noun determined by it, thus we must say ene abāin yēmā (this is the father's i.e. thing). Nouns ending in n may have after the Genitive instead of yēmā (thing) the suffix Ki (that which), thus khān-i-Ki (the king's or something belonging to the king), Kiūn-i-Ki (some thing belonging to a man - alien) &c. The Genitive of nouns must precede the noun determined by it, thus abāin mori or abāin mori (the father's horse); the Genitive of the personal pronouns may precede or follow the noun determined by it, thus: mini ... shini, āni, abā or mini, tshini, āni abā (my, thy his or her father) or abā mini, abā-tshin (āni, tshini cannot be postfixed) or abā mini abā-tshini (my, thy father). When preposed the emphasis is upon the possessor, and when follows the emphasis lies upon the possession.

The E. Mongolians (Mongolians) can prepose or postfix the pronouns mini, tshini, āni (your) throughout all cases of the nouns, while the Tibetans do the same <sup>not so commonly</sup> in ~~many of the commonest~~ <sup>in many of the commonest</sup> cases. When these possessive pronouns are postfixed, commonly have the somewhat shortened form in pronunciation, min, tshin, ān, commonly ten, and the case ending suffers some alteration too.

Nom.	<u>abā-min</u> (my father, the <u>apā-m</u> ),	<u>abā-tshin</u> (thy father, the <u>apā-i</u> )	<u>abā-tān</u> (your father, the <u>apā-tok</u> )
Acc.	<u>abaigi-min</u> <u>abāi-min</u>	<u>abaigi-tshin</u> <u>abāi-tshin</u>	<u>abaigi-ten</u>
Gen.	<u>abāi-min</u>	<u>abāin-tshin</u>	<u>abāin-ten</u>
Dat.	<u>abādo-min</u>	<u>abādo-tshin</u>	<u>abādo-ten</u>
Abl.	<u>abās-min</u>	<u>abās-tshin</u>	<u>abās-ten</u>
Inst.	<u>abār-min</u>	<u>abār-tshin</u>	<u>abār-ten</u>
Loc.	<u>abāhai-min</u>	<u>abāhai-tshin</u>	<u>abāhai-ten</u>

Note. This usage of the personal pronouns as suffix is common with many of the Turanian languages, but this suffix being added to the case signs shows the greatest analogy to the Finnic, for in this too the case signs are followed by the personal suffixes, while in Turkish, Hungarian &c. the case signs follow the personal suffixes.



Note. The Dialects use <sup>very often</sup> the possessive pronouns doubly, thus here *ashini* *ashini yā shibende dshi kelēbā?* What spoke he into thy ear?

The other possessive pronouns are used thus, e.g. *šini* or *tūni abā* or *abā-ne* (of demonstrative declension) his, her ... father) *bišeni* or *mani abā* (our father), *ešeni* or *tešeni abā* (or *abā-ne* their father), *Os. šini* or *tūni abā* or *abāni*, <sup>(his/her father)</sup> *bišeni* or *mani abā* (our father); *tani abā* or *abā-tani* (your father) *edeni* or *ešenā* or *tešeni* or *tešēnā abā* (or *abāni*, their father).

To be spoken of.

The Genitive *mani* *Os. manāi* (our) (with the Dative case sign denotes the family or race belonging to the speaker) thus: *manāi* *Os. manāi* (I am) *Os. manāi du bāinā* (there is or it is in my house or family or people).

The Genitive of all personal pronouns with the case sign of Instrumental denotes, after the manner, thus *Os. minig-ār* (after my manner) *ashinig-ār* (after thy m.) *tēnāig-ār* or *tūnāig-ār* (after his, her manner), *manāig-ār* (after our manner), *tanāig-ār* (after your manner) *ešenāig-ār*, *tešenāig-ār* (after their manner).

As the L. Mongolian pronounce *mini-k-ār*, *ashini-k-ār*, *ūni-k-ār*, *mani-k-ār*, *tani-k-ār* it seems to me that these forms ought to be *mini-k-i-ār* etc. See the following point.

The Genitive of the personal pronouns (*Ken-i*, *Os. kenāi* whose, of whom?) when used without a following noun must assume the particle *ki* *Os. ki* (that which) thus: *mini-ki* *Os. miniki* (Turk *benim-ki* Nat. mine, German *der, die, das meinige*, French *le mien* etc.) *ashini-ki*, *Os. ashiniki* (thine) *ūni-ki* or *tūni-ki* *Os. ūniki*, *tūniki* (his, hers) *bišeni-ki* or *mani-ki*, *Os. maniki* or *manāiki* (ours) *tani-ki* *Os. tani-ki* or *tanāiki* (yours), *ešeni-ki*, *tešeni-ki*, *Os. ešeniki*, *ešenāiki*, *tešeni-ki*, *tešenāiki* (theirs) *Ken-ki*, *Os. kenāiki* e.g. *ta keniki bi-ta?* (to whom are <sup>you</sup> *bi-ta* subject, to whom are you belonging) *būshiki otelū* *khān āmag-ū kūn bilā-bi* (I am prop. ought to be of the tribe belonging <sup>to</sup> the King *kūshiki*).

The Dialect *manāikin* (nostras) *tanāikin* (vestras) *ešenāikin* or *tešenāikin* (belonging to their tribe etc.) may be identical with the preceding formation somewhat modified, and indeed this may be used in the same meaning as the simple Genitive followed by the case sign of Dative (cf. e.g. *Os. manāi du* = *manāi-du*, *tanāi du* = *tanāi-du* etc. throughout all cases.



## C. Demonstrative Pronouns.

The demonstrative pronouns are: ene (this), tere (that) ene-tshini Öi. ene tshini (this near to thee), tere-tshini (that near to thee), ene-kö, eneke = vulg. mön ene (this same), tere-kö Öi. terekü = vulg. mön tere (that same); Öi. eneken, tereken (diminutive, Only this, only that). Eime (wr. cimü such as this) teime (wr. teimü such as that; Öi. anan (illus temporis, one of that time) does not exist in the 2. Mongolian. All these when used before a noun are invariable, ~~the independent ones~~ in the opposite case they are declined, ene, tere plur. ede-n, tede-n are above mentioned, eime, teime as nouns ending in vowel, see No 1. Paradigma. The others are indeclinable.

## D. Interrogative Pronouns.

The interrogative pronouns are:

Ken (pl. ke-d), Öi. ken (pl. ke-d) refers to persons (who?) is regularly declined. Par. No 4. plur. Par. No 6.

Äli (which of more persons or things?) invariable.

Yü-n (wr. yaghon? what? what kind) Öi. yüm 3. both declined in singular after the Parad. No 4.

yamar (wr. yambar too), Öi. yamar, yamāran (what kind of?) yōson (yagha-k-son) Öi. yaghakson (what, what kind of?)

Äliken Öi. (acc. älikigi; which of two or more persons) declined after the Parad. No 4 and may assume personal suffixes, thus: äliken-ten (who of you) älike-ni (who of them?)

plural älikes-ten (for älike-d-ten, lesquels, lesquelles de vous?).

Note. We can say in both dialects yün-tan? (what part or member of yours?) öböddshi baina (Does ache), yün-tshin? Öi. yün-tshi ni (what of thine) and yü-tai Öi. yū-tāi (Hu. mi-s. Turk ac-lu with what provided or soiled), tshin ghar yū-tāi bi (with what is ~~your~~ thy hand soiled?).



## E. Indefinite Pronouns.

E. M. äli nēge-n (wr. nigen) Or. äli, äliken (somebody) declinable.

äli yūma (wr. yaghoma), äli yūm (something) declinable.

drärim, Or. rärim (some), declinable.

k'en tshi, k'en tshigi (wr. ken tsu), Or. ken bolbo tshigi (whoever, every, each), declinable. Or. äli tshigi yūma (whatever), declinable.

aliba (aliva), aliba nēge, Or. äli bishi (whatever, every), declinable, but aliba, E. M. abäli (every), indeclinable.

7 yamar tshi (yambatsu) yamar ba, yamar wa 7 Or. yamär ba (whatever)

büri (after the noun, every, each, kün büri-d' to every man) Or. idem.

nēge nēgen (wr. nigen nigen = one one = one another) the 2nd word nēgen is declined; Or. beye beyän is acc. with reflexive suffix. Literary öber öber yän.

nēgen . . . . nēgen Or. nēgeni . . . . nēgeni . . . . (one of them . . . . the other one . . . .), nätki or nätki nēge (the other one).

kün (künmön, man) Or. kün künmön (an other) declinable, they are mere substantive.

bishi (literary, busu, bisi pl. busud, th. mäis), Or. bishi

(literary, busu, pl. busud an other) the common plural is in both dialects bishi ulus (other people) this word (like Turk deyil, Tat. tögöl, Dravidian alla) when standing after a noun, adjective etc. denotes the essence, quality. Therefore;

k'en tshi bishi (who also not = nobody), Or. ken bishi is

yü-tshi bishi, Or. yün bishi (nothing).

nēge tshi bishi neither, <sup>when</sup> ~~used~~ with verbs lose the bishi and the negative verb compensates the loss. In the same manner ken bolbo tshigi, äli tshigi yūma turn by the negative verb into nobody, nothing.



## F. Reflexive Pronouns.

The word ōr (self) with its declined forms ōr ān (wr. ōber gān) ōi. ebēr ān (both refl. Acc. or gen.) and l.m. ōr ōs' ōr ēbān (wr. ōber etse bān. ōbesō bān refl. Abl. from self) may be used before nouns, adjectives, participles, thus: ōr urghokson modō. ōi. ebēr ān urghokson modon (self-grown tree), ōr ān shindshilgeto (self-examination), ōr ān durātai. ōi. ebēr ān durātāi (self-will-ed-ing), ōr ās' or ōr ēsān tōrōksōn. ōi. ebēr ān tōrōksōn (self-born). But ōr ān ōi. ebēr ān must always follow the Nominative of the pronouns, thus: l.m. bi ōr ān (I myself, germ. ich selbst), tshi. ōr ān (thou thy self), ene or tere ōr ān (he himself, she herself, it itself), tide ōr ān. ta ōr ān. eden. teden ōr ān. ōi. bi ebēr ān. tshi ebēr ān etc. Such compounds are properly but emphatical pronouns. The l.m. Genitives ōr ān (= ōr ān) or ōr ān kien (refl. gen.) may be followed by refl. or simple cases, the ōi. ebēr ān is commonly followed by refl. cases; ebēr āni (Genit.) may be followed by refl. or simple cases.

Note. l.m. ōr ōr ān. ōi. ōbōr ōbōr ān means "each his own" (unusquisque suus) and ōr ōr ān ōi. ōbōr ōbōr ān or ōbōr ān (pejorative. ōbōr gān) means "one another" (Acc.).

The proper reflexive pronoun is made up of biye (mon. biye, body, corpus, person) and the reflexive cases, mostly emphatically preceded by ōr ān ōi. ebēr ān, thus: l.m. bi biyān ughana-ti (I wash myself) tshi. ōr ān biyān (for biye ān) ūdētēnā-tshi (thou seest thyself) etc. ōi. bi biyān or ebēr ān biyān ugha bāi (thou I have washed myself). l.m. ōr ān biyend' khārā bol kho (it will be dangerous to thyself) If biye (wr. biye) is used with the possessive pronouns, thus: l.m. biye or biye-min' (Hu. mag-am. tat. ūr-em, myself-my = I myself) biye-tshin' (thyself), biye-ten ōi. id. (yourself), we have again but an emphatical pronouns in Nominative.

Note. The ōi. biye biyān means "one another" in Accusative.



Note. The reflexive or reciprocal pronouns are often suppressed by doubling the postpositions, thus: arō ar āsān (behind one another), drōr ă drōr āsān, or dōr ă dōr āsān (among <sup>or between</sup> one another), khōin' (khōina) khōin āsān (after one another); nūr (nighur) nūr āsān (by face to one another); nēge (nige one) nēgein gen. (of one another), nēge nēgeigân acc. (one another), nēge nēgendân dat. (to one another), nēge nēgen is' (from one another), etc.



## §21. Numerals

## A. Cardinal numbers.

	Br. or written	E. M. spoken	Oirat	Kshakkhar
1.	<u>nigen</u>	<u>nēg, nēgen</u>	<u>nēgen</u> (ur. <u>nigen</u> )	<u>nēge</u>
2.	<u>khoyar</u>	<u>khoyir, khoyar</u>	<u>khoyir</u> (khoyor)	<u>khoyir</u>
3.	<u>ghurban</u>	<u>ghurob, ghurbā(n)</u>	<u>ghurban</u>	<u>ghurba</u>
4.	<u>dörbän</u>	<u>döröb, dörbö(n)</u>	<u>dörbön</u>	<u>dörbö</u>
5.	<u>tabon</u>	<u>tab, tabö</u>	<u>tabun</u>	<u>tabun</u>
6.	<u>dshirghughan</u>	<u>dzurghā(n)</u>	<u>kurghān</u>	<u>dshurgha</u>
7.	<u>dologhan</u>	<u>dolā(n)</u>	<u>dolān</u> (dolön)	<u>dolā</u>
8.	<u>naiman</u>	<u>naγn, näimā(n)</u>	<u>näimen</u> (naiman)	<u>näima</u>
9.	<u>yisön</u>	<u>yis, yisön</u>	<u>yisen</u> (yesün)	<u>yisü</u>
10.	<u>arban</u>	<u>arban</u>	<u>arban</u>	<u>arban</u>
11.	<u>arban nigen</u> etc.	<u>arban-nēgen</u> etc.	<u>arban-nēgen</u> etc.	<u>arban-nēge</u> etc.
20.	<u>chorin</u>	<u>chorin</u>	<u>khörin</u> (khorin)	<u>khörin</u>
21.	<u>chorin nigen</u>	<u>chorin-nēgen</u>	<u>khörin-nēgen</u>	<u>khörin-nēge</u>
30.	<u>ghutshin</u>	<u>ghutshi(n)</u>	<u>ghutshin</u>	<u>ghutshin</u>
40.	<u>dötshin</u>	<u>dötshi, dötshi(n)</u>	<u>dötshin</u>	<u>dötshin</u>
50.	<u>tabin</u>	<u>täbi(n)</u>	<u>täbin</u> (tabin)	<u>täbin</u>
60.	<u>dshiran</u>	<u>dshira, dshire(n)</u>	<u>dshirin</u> (dshiran)	<u>dshiren</u>
70.	<u>dalān</u>	<u>dala(n, dalin)</u>	<u>dalin</u> (dalan)	<u>dälin</u>
80.	<u>nayan</u>	<u>nayin</u>	<u>nayin</u> (nayan)	<u>näyin</u>
90.	<u>yeren</u>	<u>yiren</u>	<u>yiren</u> (yeren)	<u>yiren</u>
100.	<u>daqhon</u>	<u>dxön</u>	<u>xün</u>	<u>dshö</u>
200.	<u>khoyar dx.</u>	<u>khoyir dx.</u>	<u>khoyir x.</u>	<u>khoyir dshö</u>
1,000.	<u>minghan</u>	<u>mingha(n)</u>	<u>minghan</u>	<u>minghan</u>
10,000.	<u>tümen</u>	<u>tüm, tüme(n)</u>	<u>tümen</u>	<u>tümen</u>
100,000.	<u>+qböm</u>	<u>böm</u>	<u>büm</u> (qbüm)	
1,000,000.	<u>+sayα</u>	<u>sayz</u>	<u>sagi</u> (sayα)	

note. Besides böm (qböm. Tib.) which in Mongolian might be tüb tümen and sayα (Tib. ṣa), there are yet other higher numerals borrowed from Sanskrit and Tibetan and chiefly used by the lamas, thus:

niyot, nayot (Sk. million), laksha = böm (Sk.), k'ölti (Mr. Kōti; Tib.

ashera wr. bigava or bsira, 10 millions), dünshin or dünshur (Tib. 100 million), ter böm (Tib. 1000 mill), yeki ser böm (10,000 million)

etc.



Ordinal Numbers

- B. The ordinal numbers are made up of the cardinal ones by adding to them dughar, düger (in E. Mong.) and duktshi, düktshi (in Oirat) and dropping away the final n, khua, or z, thus:

E. M.	Oirat.
1st. <u>nige-düger</u> <sup>22</sup>	<u>nigedüktshi</u> <sup>22</sup>
2nd. <u>khoya-dughar</u>	<u>khoyor-duktshi</u>
3rd. <u>ghurba-dughar</u> , <u>ghuta-dughar</u>	<u>ghurba-duktshi</u> (Hu. <u>kar-m-a-dik</u> )
4th. <u>dörbödüger</u>	<u>dörbö-duktshi</u>
5th. <u>tabu-dughar</u> , etc.	<u>tabu-duktshi</u> .

Note. In both dialects, 'first' may be expressed by ai Khan (initial), türiütshin (terigütshin chief) or ai Khan, erken, ekin (initial, beginning) and terien, türien, 'second' nöge (nögege, E. M. nöge, the other)

- C. The adverbial numbers are expressed in the E. Mongolian by adding to the Ordinal ones the Dativ. locat. case sign a, ai, thus: aitkhana firstly or 1<sup>st</sup>; Khoyadughar-a 2ndly, 2<sup>nd</sup>; dörbödüger-a fourthly. The Oirat adverbial numbers are: nige-düg-är, khoyordugh-är etc. and derived from nigedüktshi etc. by rejecting tshi and adding to the Dativ. case sign är, är, and I think this derivation is quite correct and perhaps applicable to the E. Mongolian Ordinal numbers too.

- D. The Distributive numbers have the gerundial ending ad, ad, öd (or is, ghad, gäd). Or. ad, ad, thus: nidschiad (nidschi-gad, for nige-gad, singulus, singuli, one by one), Or. nidshegad, nidschiad (or. nidschi-d), Khoshiad (Khoshighad, see under General Note), Or. Khosho-ghad, Khoshad (bini, two by two), dörböd (dörbögad, Khosho-ghaterni, four by four), Or. dörbö-gad, dörböd; ghurbad (ghurbaghad terni, three by three), Or. ghurbad.

Note. The E. Mongolians speak: Acro noyin (noyan), Kien bürid ar bād ar bād tsäi ögöbei (that lord gave to each one ten brick tea), and again they speak tabu tabu tsäi khoyir khoyir tsäi etc. ögöbei.



## Collective

E. The Distributive numbers are formed from the Cardinal ones by the formative ōlan, ōlān (wr. ghola, göld) *Ōi*. ūlan, ūlān, thus. k'edōlen (how many together? from k'edōi how much, many). *Ōi*. k'edūlān is. khoyōlan (wr. khoya-ghola, two together). *Ōi*. khoyūlan or khoyorān; ghurbōlan (wr. ghurbatghola) *Ōi*. ghurbūlan (three together); dörbōlen (wr. dör begöles). *Ōi*. dörbūlān (four together); tabōlan (wr. tabogghola). *Ōi*. tabūlān (five together).

## F.

† The L. Mongolians have yet nigen-te (several)

khoyar-ta (bis, twice)

ghurbān-ta (thrice)

dörbön-te (four times)

dxōn-ta (hundred times)  
etc.

The Multiplying numbers in L. Mongolian are expressed by the Cardinal ones and the gerund dakin, or daki-dshi (repeating), in Ōirat by daki-dshi, thus: k'edō daki-dshi *Ōi*. k'edūi daki-dshi (how many times?) nige... khoyar ghurbā daki-dshi, *Ōi*. nigen... khoyar... ghurbā daki-dshi (one, twice, thrice) etc. L. M. āli deer gār (dear, bār) yeke or bagha? (whether many times, greater, more or smaller, less?) are not so common. And in this same dialect even dakin, daki-dshi may be suppressed, thus: khoyar tābi (khoyar tabin) deō (dragon bii) twice fifty make a hundred. †

G. The increase or fold in numbers is expressed by adding to the Cardinal numbers the word L. M. dabkhor (fold, story), *Ōi*. dabkhor is, thus: khoyar dabkhor (twofold) *Ōi*. khoyar dabkhor; ghurbān dabkhor *Ōi*. ghurbān dabkhor (threefold) etc.

H. The fractional numbers are by the L. Mongolians, expressed in the following manner: the numerator is a Cardinal number, and the denominator an ordinal number followed by the word khobi (part), thus:  $\frac{1}{3}$  nigen ghutaghar khobi;  $\frac{3}{4}$  ghurbān dötöger khobi;  $\frac{2}{5}$  khoyar tabodughar khobi etc.  $\frac{1}{2}$  or a half is khaghas, khoyar khaghas nige bükiöl (two halves make an integer, whole number). The *Ōi*. rats use instead of such long expressions as:  $\frac{1}{3}$  ghurbān-a (into three) kekseu (made, or divided) yūmūn (thing's) nigen khobi (one part) the abridgments: nige ghurbān-a,  $\frac{3}{4}$  ghurbān tabun-a etc.  $\frac{1}{2}$  i.e. a half is denoted after an other number (like Turke. butshuk) thus, kākgēs dundur (one and half), in other cases half is ōrōloi, ōrāli (Turk. yarıy)



General note. The Mongolians when reckoning the years or the days of the months use commonly the cardinal numbers, in imitation to the Russian manner, the ordinal ones. For the days of the months from the first till 15th the number must be preceded by the word shine <sup>(new)</sup> (thus, Sarain, (saranu) shine nigen, shine khoyar etc. the first, 2nd of the month. The Orats put the same word after the numbers and instead of ghurban shine, dörbön shine use ghuman, ghuman and dönin. As for the root of the simple numbers, I remark, that nigen ~~may~~ may be related to ekin, Or ekin (beginning), the root of khoy-ar might have been khut (cf. Turk kut to join) and is related to khosh (a pair). The root of ghurban (3) is shown by gu-saghar (3rd) gu-tsh in (30), ghu-na (for ghu on, of three years, a bull aged three years), ghu-tshi (for ghu-atshi, the son of the great grandson) and may be related to the root of gho-lmin ghoymin (long), as the 3rd finger is longer than the others. The root of dörbön (4) may be viewed in dö-tiger (4th), dö-tsh in (40), dö-n-en (for dö-on, a cow aged four years) dö-tshi (dö-atshi the fourth grandson) etc. and might be related to the root of dökö, dötkhen (short, somewhat short), as the 4th finger is shorter than the 3rd one. tab-on (5) is perhaps related to dröb (just) as the fifth finger makes just a hand! Dür-ghe-ghan (6) might be equivalent to twice (dür) three (ghu-ghan, dün of ghu), for dür may be related to the root of dür-sö <sup>2x</sup> (double, dürsö biyärän with double body as a pregnant woman is). Dolu-ghan (7) was once perhaps the full number or ten before the decimal systems dolo being equal to Turkish dolu (full) and an-ghan with Turkish on (ten). Nai-man (8) cf. flu. nyol, ex. Uso de decem, man = (ten) <sup>to</sup> in Turkish yigir-mi (2x10=20). yes-en <sup>(9)</sup> (9) perhaps = to unde decem, for Mong. an, in = to Turkish on (ten) doks-an (9x10), seks-en (8x10). Arban (10) may be a compound of ar (big, at ar great, old flu. irez, öreg, great, old, Turk iri great, thick.) and ban (10) again identic with Turkish on, flu. van, vogulic pan, Dravidian pan all meaning ten. But we can also assume that the Mongolian arban (10) is derivated word from arbi (to grow).

7 n-ēge

7 prop. 3rd nepos

† note

\* Dürsö itself may be a contraction as it is indicated by the Turkish yigir-mi, yir-mi (2x10).



## § 22. Postpositions.

the case signs mentioned in § 17. express many relations, thus, the Dative may be equivalent to the English *to, at, in, on, for, because*, the Ablative may represent: *from, of, off, out of, and by*, the Instrumental *by, with, because, instead of* (with verbal nouns) and *along, etc.* Yet there are other words denoting the relation, the most of which being nouns provided with case signs rule the Genitive, others are again Gerunds and commonly rule the same case as their verbs.

[cf. *the dag. a. agrow*  
*high. T. dagh. mountain*]

The postpositions expressing place may themselves assume different case signs, thus α) *dē-re* (upon, above, over, from *dege* highness) contains originally the case sign *re* akin to *Dat. da. de* answering to the question *where?* β) *dē-kshi, dē-shi* (now commonly used as adverb) answers to the question *where to?* γ) *dē-r-ēsē* (*Dat. + Abl.*) answers to the question *whence?* and δ) *dē-g-ār* (*ur. dege-gür prop. Instr.*) answers to the question *where along?* or *where through* as: *shobō qeeen* (the bird) *ger* or *gerin* (of the house) *dē-gār* (by or along the top) *ništshi* (flying) *otshi ba* (went away) - the bird has flown (above) the top of the house.

Note. In the following detail the letters α, β, γ, δ indicate the corresponding forms to the questions α) where? β) where to, γ) whence? δ) where along?

## The East-Mongolian Postpositions.

- A. 1. α) *dēre* (above, upon, over) β) *dē-kshi, dē-shi* (*dē-shiān* adv.) γ) *dē-r-ēsē*, δ) *dē-gār* (*ur. dege-gür*) 2. α) *dō-rō* (*ur. doora*, below, under) β) *dō-kshi, dō-shi* (*dō-shiān* adv.) γ) *dō-r-ēsē*, δ) *dō-gh-ār* 3. α) *doto-rō* (*dotorā*; within; amidst, amongst) β) *doto-kshi* (adv.) γ) *doto-r-ēsē* 4. α) *gha-da-nā* (on the outside) β) *gha-dā* (*ur. ghada-gha*) or *ghada-kshi* (*ghadakhshiān* adv.) γ) *ghadanās* or *ghadaghās*, δ) *ghadōr* (*ur. ghadaghor*) or *ghadār*



Ömön-nö (before in place, wr. emöne) β) oro-kshi (orokshiän adv. of ori  
dö before in time) γ) ömönös' 6. α) khöi-näi or khöi-nö (after in  
 place, or time, in this sense syn. sül-dä wr. segül the tail) β) khöi-nakshi  
 or khöi-shi (from time with Abl. khöi-shiän adv. backwards) γ) khöi-näi  
 δ) khöi-ghor. 7. α) arö-dö (behind, arö back) γ) arödäs' 8. α)  
khör-on-dö (wr. khoghorondo or khoghorondo, between) γ) khör-on  
däs'. 9. qinadö (this side, comm. 'nad'drakhand' or ene talad')  
 β) inakshi com. näishi (hither; c. Abl. since, from) 10. α) tsä-na  
 (wr. tsighana, tsighana, tsagha, that side, beyond, farther) or tsä-na  
 wr. tsinadö, farther, that side, beyond) comm. tsä'drakhand'  
ter e talad' (prop. on that side, beyond) β) tsäi-shi (wr. tsina-kshi  
 c. Abl.) γ) ter e taläs' δ) ter e talär 12. α) derge-dö  
 (near at; syn. oir, oir khon, shidär both with Dat.) γ) derged'  
ös'. 13. α) dondö, dondä (wr. dumda, in the midst) γ)  
dondäs' δ) dondär. 14. α) ori-dö (before in time with  
 with Abl.) δ) oridär (adv. präs.).

### B. The invariable Postpositions.

Tolq, tolad', tolä (wr. tolä, tolada, for, because, on account of; syn. tush  
tusad'), tus (against, opposite; comm. niür (face) niür esän (by  
 from face, khara-dshi, looking; = face to face); darad' (after  
 pr. in following), ö-de (wr. öge-de, upward, towards), turshi,  
turshiär (during), tsihiné, tsihinén (tsihinégen: in the quanti-  
 ty of ts-shinte (wr. selte †together with, inclusively), ghadanä  
 (c. Abl. besides, except, but, syn. bishi, oridär), iigei (without,  
 -less), ocuidh gosär (after, agreeably, qoso (n. custom); drörä  
 (wr. deaghora, between, in the middle, during) oridö, oridär (before).

### C. Gerunds as postpositions.

kür-telä (till, as far as, to, from kür - to arrive); sör-tshi (against;  
sör - to go towards); erge-dshi, toir-on (around; erge - to turn, toqlo,  
ri - to go around); orödö-dshi (sälkiän o. qabäna it goes  
 after the current of the wind; sör-tshi is opposite to this). daghöläd  
 (wr. daghagholghal: pr. making follow: together with) etc.

†-shik (like to)

†salon



## The Birat Mongolian Postposition.

- A. 1. α) dere (upon, above, over) β) dēkshi, dēkshida γ) dērāsū, β) dēgūr, dēgār. 2. α) dōro (below, under) β) dōkshi, dōkshida γ) dōrāso β) dōghur, dōghār. 3. α) dotoro (within; amidst, amongst) β) dōtokshi γ) dōtorāso. 4. α) gharā (out-side, out of, arch. ghadā, ghadana) β) ghaxārān, ghaxarū, γ) gharāghatu β) ghaxāghūr. 5. α) ömönö (before) β) ömönötkshi γ) ömönösū (pr. ömnäsū) ... 6. α) khoiñō (pr. khöiñō) β) khoinakshi, khoinshi (pr. khöishshi com. with khöl) 7. α) arūda (behind) γ) arūdāsu ... 8. akhor on du (between) γ) khorondāsu. 9. α) ana tala (side, to, towards) β) talāsu 10. α) ene tala (this side; arch. nā, nādu, nāghur) γ) ene talāsu β) ene talār. 11. α) tere tala (that side = beyond; arch. tsā, tsādu, tsāghur) γ) tere talāsu β) tere talār. 12. α) oiro (pr. öirö, near, at, syn. shidār, arch. dergede) γ) oirōso (pr. öirāsū) β) α) dunda (in the midst) γ) dundāsu β) dundūr.

- B. Tas (against, syn. esergü), tustā (opposite, face to face); urida (before in time); tölöi β) tölā: for, because, on account, syn. arch. tula, tuladu cf. tölö - to pay and eg on account); tuski, tuskida, tuskigi (concerning, about, arch. tushu); xür α) (in the middle of, during), tögölön dū (around, syn. ögör for oighur, arch. törin, or tohin); düñgü (in the quantity of; syn. geltäi, tkhinān; shakha cum Soc.); alus (across); köndölöm (athwart); shubtu (through); γosār (after, agreeably); etshine (in absence, arch. mini etshine, me absent, = omnon, ügüi bāitū, dü mini); kürtele (till, as far as to, Ger. from kür- to arrive c. Dat.); bishi (besides, save, except, syn. oidan, ontso, arch. öbör all c. Abl.); sörgön (against, c. Acc.), temetsai (towards prop. petensō), biyödinai (in spite of, after participle or verbal nouns).



§ 23. Verbs. (ügölel)

The Mongolian verbs are either primitive (radical) or derivative. The former ones are either transitive (busodin tusto ügölel) or intransitive (öbörin tusto ügölel). The derivative verbs may be of first, second, third and even fourth derivation or formation and with regard to the meaning transitive, intransitive, causative, cooperative (reciprocal), receptive, iterative and passive, thus, untā- (to sleep) supposed to be a radical or primitive verb, (as we do apodictically not know the root un) its first derivative is untā-ā- (to go out, to become extinguished) the second derivation is untā-ā- (wr. untarā-, to cause to go out, to extinguish), the third derivation is untā-ā-lghā- (to cause to extinguish).

The first derivation is indicated by the following derivative syllables 1) tā, tē, tō, tö 2) dā, dē, dō, dö 3) lā, lē, lō, lō 4) ṛā, ṛē, ṛō, ṛö 5) khā, kē, kho, kö | ghā, gē, gho, gi | sā, sē, tā, tē, tō, tö | thā, thē, tho, thö | nā, nē, bi. Those under 1, 2, 3 are the most common ones and chiefly characterizing the transitive verbs, while the syllable, under 4 are proper to the intransitive verbs.

A. As for the further derivation we must bear in mind that the same derivative syllable derives from intransitive verbs transitive ones and from transitive verbs causative ones, such derivative syllables are:

1. khā, kē, bi, khā, kē (mostly added) to verbs of one and two syllables ending in t, tē, s, thus: ab-khā- (to cause to take, ab- to take), bo-s-khā- bi, bo-s-kho- (to raise, bo-s- to rise, to get up), belet-kē-, bi, belet-kē- (to <sup>cause to</sup> prepare, belet- to prepare).
2. ghā, gē is added to verbs ending in other consonants than t, tē, s, thus: ghā-ghā- (to cause to go out of, to export etc. ghā- to go out of, to come forth etc.), kūr-gē bi, kūr-gē- (to make arrive or reach, kūr- arrive).



bol-gha- Oi. bol-gho- (to cause to become, to make; bol- to become).

3. ghol. göl added to verbs ending in simple vowel and contracted nearly always into öl. ööl and in Oirat written too as ül. ül, thus: or tshi-öl-, Oi. or tshi-ül- (to cause to turn, or tshi- to turn, <sup>lat.</sup> verti), ya b-öl-, Oi. ya b-ül- (to cause to go, to send, to ~~move~~ bring into motion, ya b-, Oi. ya b- to go), ir-öl- (wr. ire-göl-) Oi. ir-ül- (to make to come; ire- to come).

4. gha. ge added to verbs of two or more syllabic words ending in simple vowel, and mostly contracted with the final vowel into a long one and by the Oirats written also with such a one, thus: so kt ä- (wr. sokto-gha-) Oi. sokt ä- (wr. soktö- to make drunk; sokto- to get drunk); shirgä- (wr. shirgege-) Oi. shirgä- (to make dry, evaporate etc. shirge- to become dry).

5. l.gha. l.ge added to verbs ending in diphthong or long vowel thus: äi-lgha-, Oi. äi- (to affright; äi- to be afraid); iniö-lge- (wr. iniye-lge-), Oi. in ä-lge- (to cause to laugh; iniö- Oi. in ä- to laugh), sö-lgha- (wr. saghol.gha-) Oi. shü-lgha- (to cause to sit down, to seat; sö- Oi. shü- to sit, or to sit down).

B. Cooperative and reciprocal verbs are formed by the syllables l-da. l-de or l-tsa. l-tse, thus: bäri-ltä- Oi. ü- (to seize one another, to contest, bäri- to seize, to gripe), k'ele-ltse- Oi. kele-ltse- (to talk, to converse etc. kele- to speak, and this from kele in the tongue).

C. Iterative verbs are derived by la. lä. balda etc. thus: l. m. tshabtsi-la- (to cut, m. repeatedly), tsoki-la- (to beat repeatedly; tsoki- to beat), ani-balda- (to wink, to blink repeatedly, ani- to shut the eyes).

D. Proper reflexive verbs are not extant in the Mongolian language; the transitive verbs with reflexives preceded by beyän. biyän (one's self) replace them, thus wash thyself - biyän ugha. The imaginary reflection is expressed by the intransitive verbs.



E. Inchoative or inceptive verbs are derived by ski or ski, thus: ōrla-ski-, ōlāski (wr. aghorlasti-), Di. ūrla-ski (to begin to become angry), alkha-ski, Di. alkha-ski (to begin to stride, alkha; wr. alkhu-to stride).

F. Passive verbs are derived a) by the syllable g-da, g-de (written in both dialects kda, kde, thus: khara-gda- (to be seen, looked), khara- (see, look) Di. idre-gde Di. ixe-gde (to be looked), b) by ta, te, da, de which seems to be an abridgment of the folowas preceding derivative, thus ab-o-gda (to be taken) may be ab-ta- in both dialects; ōlo-gda (to be found) = ol-da- Di. id, ōg-de Di. ōg-dō (to be given).

Note. The passive verbs may sometimes admit of the Causative form too, thus: E. M. ab-t-ōl- (wr. ab-ta-ghol- to let or to cause to be taken), khara-gd-ōl- (wr. khara-kda-ghol- to let, to permit to be seen).

G. Finally the Biat-Mongolians when speaking from more agents, pluralize ~~the~~ all kind of verbs by the syllable tsagha, tsagā, which seems to be related to the adjective tsuk (all, flu. so, na Turk. tsok much), thus: ōt-tsagha-na (they go away), ghar-tsagha-na (they all go out of).



ConjugationPrevious annotation.

All verbs follow one and the same conjugation. The existing little difference has its ground in the law of vowel harmony and euphony.

The most simple form of all verbs, serving as base to the whole conjugation and derivation is the Second person singular of the Imperative mood. This may end in vowel (short, long, diphthong) and consonant (sharp, flat). Verbal bases ending in long vowel or diphthong take before an acceding long vowel the copulative consonant gh (before a, e, u) or g (before e, o, u). Those ending in consonant always take in writing a copulative vowel agreeably to the vowel harmony.

In order to make easy the prospect of the whole conjugation I give the personal forms in the 3rd person singular (being the plural indicative), to this person one may add for the other persons the pronouns bi (I), ashi (thou), bide n (we) and ta (you), for emphasis' sake the same pronouns may precede the single persons. As the negation in the verbs is expressed by different negative words, I will likewise mention these at every occasion.



## Verbal nouns and participles

E. M.

Literary

Oirat-Mongolian

bol- (become) <sup>ög (give)</sup>  
 1. d) -kho, kō  
 B) -khor, kōi  
 Et. bol-kho, ög-kō sp. dem or bol-okh, ög-ōk

α) -khu, kūβ) khui, kūiDi. bol-khu, ō-kū (for ög- or ōkū)

This formation is α) a Verb. noun (lit. chiefly in the form β) and may be declined (its ACC. expressing, that, ut, quod? Dat., when, quam?, Abl. c. oridō, before, antequam, Inst. instead of). β) a future participle replacing the relative pronouns (which, that, qui, quae, quod in all cases), γ) with personal pronouns it is the future tense. d) Lit. with ülā (not) or ügei (not) is the Negative future; in the E. M. common language is only followed by ügei and denotes the negative Aoristic (Present-future). The Oirats may say, od-khu mini ügäi (going my is not = I go not now or after) or od-khu-shi bi, bōd-khush bi (for bi od-khu bishi bi, I going not so I = I do not go) and bi ese od-khu-b bi? (I not going am I = do I not go?). Thus, ab-khō ügei Di. abkhū-ügäi (the not taking) is the negative (Verbal Noun and) declinable,

2. -gha, gä-ā (ḡ), ē (ō) after long  
vowel or diph. gha, gä.ḡ, ḡ  
(gha, gä)7. öge, inam

This formation expresses the action as going on or not yet ended; as affirmative participle it is used with auxiliary verbs periphrastically. Lit. with edöi in common language (but not in Oirat) with ügei is personal form Tenoting, not yet, the negative participle means the same, thus, ol-ḡ (ur. ol-o-gha, found), ügei (lit. edöi, not yet) yūma äg (ur. yaghnamay, thing ACC.) khob ā kh ügei (dividing not), (a thing, which is not yet found, one can not divide).

Note. This formation admits of the agent formative tshi and then denotes occupation or calling, thus: bi tshi-ē-tshi (ur. bitshigā-tshi), Di. bitshi-ē-tshi (ur. bitshī-tshi, a clerk, a writer), san-ā-tshi (ur. sana-gha-tshi)

Di. san-ā-tshi (a thin Mer. sana-to thin)

3. -k-tshi

-k-tshi  
~~bitshigā-tshi~~

-k-tshi

This is an aoristic relative participle (in Nom.) and agent; β) it is an aoristic verbal noun too, but not used to express conjunction like No 1.4.5. With the verb bol- (to become) it denotes dissimulation, thus: bitshi-k-tshi bol-bai (he feigned as if he would write).



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4. -k-san, k-sen

ksan, k-sen, k-son, k-sön  
san, sen, son, sön

-ksan, k-sen, k-son, k-sön  
-ksen, k-sen, son, sen, son, sön

This formation is a) a past verbal noun with the same property as No 1. a. it is b) a relative participle of past time with identical use as No 1. b. c) with <sup>auxiliary verbs</sup> ~~perfective~~ <sup>makes up the periphrastical</sup> ~~perfective~~ it represents the Perfect Tense. In all these cases the negation is in both dialects expressed by ügei (not). Thus: bi ire-ksen or ir-ksen ügei-bi (I did not come); bi ireksen ügäi-bi (I did not come); bi ir-ksen mini ügäi (my having come not = I never came); irek-sen ügei kün (the man which is not come); tüni ir-ksen ügeig (his not having come); mede k-ügei-bi (I know not)

5. -dak, -dek

-dak, -dek, -dok, -dök  
most com. -dik

-dak, -dek, -dok, -dök  
dik (prom.)

This formation expresses the usualness of the action or state and represents a) a declinable verbal noun b) a relative participle and c) with personal pronouns the Aoristic Tense of Usualness. d) With an auxiliary verb it may <sup>make</sup> <sup>up</sup> a periphrastic conjugation. e) It admits in all these qualities of the negative particle ügei. In the E. Mongolian common language this formation is <sup>before ügei</sup> very often shortened into d, thus: bol-d ügei for bol-dok ügei (it becomes usually out).

6. -l-tai, l-tai

is.

-l-tai, l-tai

This is the necessitative participle corresponding the Turkish, ma-li, mätli, both are double formations, the Mongolian l like Turkish ma, mä <sup>the necessitative</sup> derives nouns from verbs and hai, hei like Turkish li, lä forms adjectives from nouns. It is mostly used with auxiliary verbs, thus: ire-l-tai bāi-nä = Turkish gäl-mä-li-dür (he, she, it must come). It is sometimes added to the Present Tense also, thus: bāi-nä Öi. is. (it is) bāi-nä-l-tai (there it must be).

7. -shi ügei

-shi ügei

shi ügäi

This formation is a participle denoting the impossibility, inconvenience of the action, thus: bol-o-shi ügei (that which can not become, impossible); kēle-shi ügei (unspeakable).



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## B. Gerunds

E. Mong.

Literary

Spoken.

Di. H.

1. -n (an, on)  
on, on

Dem.

idem.

This formation as gerund is not so frequently used in the common language as nos 2. and 3., but when used before a personal form it replaces the conjunction, and thus, sük'e (an ale) ab-on (taking) otshi-ba (went away). Or: sük'e ab-un (or ab-an) od-bai, he took an ale and went away. When followed by the conjugated verb ge- (to say), it is an Infinitive and ge- means to be willing, to have the mind, thus: otshi-n ge-n-ä. Or: tere (he) od-on (going) genäi (says) = he has the mind to go. C) With a demonstrative element (or auxiliary verb) it makes up the Roristic tense.

2. gh-ad, g-äd-äd, äd, öd (after  
sph. long vowel  
gh-äd, g-äd)äd, äd; öd (m. äd); öd (m. äd)  
gh-äd, g-äd.

This has <sup>nearly</sup> the same meaning as the preceding in its quality of a, but occurs much oftener and then like the following gerund is frequently used to make compound verbs replacing the Aryan verbal directive, thus: 2. 4. ab-äd ire-be (he taking came, or he took and came = he brought hither, <sup>lat.</sup> ad-tulit). The Pirats use it with the negative adverb ügäi (not) instead of the E. Mongolian form A. 2. i. e. in the meaning 'not yet', thus: tere ab-äd ügäi (he took not yet).

3. dxu, dxu; (after  
cons. save l, tsu  
tsü)dxhi; (after cons  
nants save l,  
tschi)dxhi, tschi

This gerund is identic in meaning and usage with the preceding one, thus:

biyän (body refl. acc. = self) ugh-x-dxhi (washing, or having washed) tsäi (tea)  
O. Or: biyän ughadtxhi tsäi ä (drink!) = wash thyself and drink tea or after having washed thyself, drink tea. Besides this gerund makes up with the auxiliary verb bäi (to say, to be) the progressive tenses, with bol (to become) denotes the possibility or impossibility, thus: ide-dxhi bol-kho (one can eat, or one can not eat), Or: Wedtxhi bol-kho or Wedtxhi bol kh'ügäi id.



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4. -mak-tsa-on-ak-tse  
ma-tsa, mō-tō, mātshi  
mātshi

-m-tsa, m-tse  
 (o-m-tsa, öm-tse)

mak-tsa, māt-tsa  
mok-tso, mōk-too

This gerund corresponding to the T. Tataric one formed by ghatsh, gātsh or Osm. Turkish ending in -duk-tsha, dik-tshā (gāl-dik-tshā) replaces the conjunction, as "soon as", and in the common language replaces the demonstrative ni-ne (answer Lit. ann, inn), thus: ix-e-m-tse-ne (as soon as he came), abo-m-tsan (as soon as he took). It seems to be composed of mak (cf. T. Infinitive, or Verbal noun) and tse (for tse-na, beyond, after?) or an abridgment of tse-ak, time).

5. tala, tālā

tal', tel', tol', töl'

tala, tālā (tele).

This is the limitative gerund replacing the conjunction, "till, or until" and commonly rules the Accusative case of its subject, thus: nam-a-ig' (mo-tshē-tel' ende bāi (until I come, stay here!)). tala seems to be identical with the noun tala (side), which as postposition means, "to, toward".

6. -ra, rā

not used

not used.

This gerund is equivalent to the Latin supinum, Turkish Dative of the Infinitive, thus: Öz-kānigā-e (Öz-kānigā-e nom. (proph. sura-ra (to learn) otshī-bā (went)). This formative may be related to the archaic case sign ra, rā (res.).

7.

-khā-n, khē-n

-khār, kār

This formation used in the spoken language like the preceding as Infinitive denoting design and purpose, and seems to be the archaic Dative case of the Verbal noun A. 1. for the equivalent Oirat formation is surely the Ablative of the same verbal noun, Ex. E. M. usū ö-khān otshī-bā = O. usū ūkhār ordōbāi (he, she it went to drink water).

Öz-kānigā-e

Öz-kānigā-e

Öz-kānigā-e



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### C. Simple Personal forms.

Indicative mood  
Aoristic (Present, future) Tense.

- |  |                              |  |
|--|------------------------------|--|
| 1. a) <u>moi</u> (o-moi), <u>möi</u> (ö-möi) | α) <u>n-α</u> , <u>n-ä</u>   | <u>n-ai</u> , <u>n-ai</u> for <u>n-ä</u> , <u>n-ä</u> , <u>n-α</u> , <u>n-ai</u> |
| β) <u>n-am</u> , <u>n-äm</u>                 | β) <u>n-am</u> , <u>n-äm</u> | <u>n-oi</u> , <u>n-öi</u>  |
| γ) <u>n-ai</u> , <u>n-ai</u>                 | γ) <u>n-m</u> (om, öm)       |  |

All these forms denote the same Tense; the form in n-α, n-ä, öi, n-ai, n-ai is the most commonly used in both spoken dialects. This formative seems to be a compound one of 1st gerund and a demonstrative element, for the E. Mongolians without emphasis say: bi ab-on (I take), sh-äb-on (thou takest), tere ab-on (he, she, it takes) and with emphasis: bi ab-ön-ä, sh-äb-ön-ä, tere ab-ön-ä or bi ab-ön-ä, sh-äb-ön-ä etc. The form n-am shows this demonstrative element as conjugated (see auxiliary verbs α, α-kho) and is used chiefly with the dubitative particle dra, dra, thus: ab-ön-nam dra, or ab-ön-nam dra or ab-ön-nam bida (bui-dra: perhaps he ~~will~~ takes or will take). öi ab-khu bix. The literary moi seems to be or mui (both pronunciation is possible) seems to be equivalent to bui only. bi öi, böi, bi (an, art is etc.), the gerundive ending being lost.

2. The 2nd Aoristic Tense formed by yu, yi is only used in the literary language.

### 1st or experienced Past Tense.

- |                            |                                      |   |
|----------------------------|--------------------------------------|---|
| 3. <u>bai</u> , <u>bai</u> | <u>bai</u> , <u>bei</u> com.         | <u>ba</u> , <u>bai</u> ( <u>ba-ba</u> , <u>bö-bai</u> ) |
|                            | <u>ba</u> , <u>be</u> , <u>ba-bö</u> |   |

The correct use of this Tense is identical with that of the Turkish Past Tense formed by di, di and may be used only when the speaker tells of an action made by himself or at least observed by himself. Its use also as admittive may be derived from the first property, thus: Küre-min' aldaba, Kitsh-i (Kitsh-i: 'my polecat has got lost, be careful, be careful, lest ~~it~~ it get lost'). The negative of this tense is literarily expressed by proposed ese; commonly, such a negative is used in only questions. Ese when used instead of repeating the verb in questions may be conjugated, thus: iräbe-ö, esabe-ö (utrum venit an non?) etc.

- |                                     |                                |                           |
|-------------------------------------|--------------------------------|---------------------------|
| 4. <u>dra-khui</u> , <u>dra-kui</u> | <u>dshi</u> , after consonants | <u>dshi</u> , <u>tshi</u> |
| after cons. save <u>l</u>           | save <u>l</u> , <u>tshi</u>    |                           |
| <u>tsu-khui</u> , <u>tsu-kui</u>    |                                |                           |

this Tense is opposite to the preceding one, and equivalent to the Tartaric past Tense formed by kan, kän (ghan, gän), Turkish mish, mish. It seems to be identical with the 3rd gerund. This is the proper Tense of fabled, thus: kedäme seime seime yuma san-dshi (once upon a time it was such and such a thing). The negation is expressed by proposed ese (nos).



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Perfect Tense.lu gha, lūgālā, lā, lā, lō  
(lāi, lei)lā, lā, lō (m.lā) lō (pe.lā)

This tense expresses, nay, it shows the completeness of the action; hence its common use in answers to questions put with the Past Tense, thus: ōg-bō-ō? (did he give?) irō-be-ō? (did he come?). ōg-lō (yes he has given), irō-lā (yes, he is come, behold there is!) or in such phrases. bi yā bō-lā (I am gone i.e. I am ready to go). Therefore its negative with preposed esē (not) is commonly used in questions put negatively to ~~assert~~ the more the affirmation, thus: bi esē k'olē-lā-ō? (did I not tell you? when you know, that I indeed told you). Whether this formative is related to the verb ilā- (to pass) or to the interjectional particle lā! (indeed! behold!) I will not decide.

Future Tense. (See under A.C.)kho, k'ōkha, k'ē, kho, k'ō  
(kē, k'ē)khu, k'ūDubitative Future Tense.gho-drai, gō-drei(kho bīdž', k'ē (k'ō) bīdž')ā-dai, ā-zāi Lit.  
(khu bixē, kū bixē)

The common forms are not simple, and I think the literary gho-gho-drai (only. ō-kho bīdž', perhaps he will drink) is also a compound one.



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# Conditional Mood (If...)

Aoristic tense.

1. ba-su be-sü

ba-s' be-s'

basu bä-sü

2. ba-la be-le

bol bel bol

wanted.

3. asa ese

wanted

äsa, äsä (offer  
diph. long vowel  
ghasa, gäsä  
Lit.

these formatives, <sup>giving</sup> with the same meaning to the verbs, seem to be compound ones; asa may imply the 1st Past tense formative with Ablative case sign (etse, cf. Turk Tataric es, sä, Manchu tsi). asa & the same formative with Sociative case sign; the 3rd may be made up of the formative A.2. and Ablative case sign. For the common language makes use for the same purpose, of other formations consisting of verbal nouns with and simple or reflexive case signs, thus E.M. otshi-kha-n-an (arch. reflex. Dat. in one's own going), Di.M. od-kho-n mini shini, od-kho-ni etc. (arch. Dat. and possessive pronouns, in my, thy, his going) = to bi, tshi, here etc. otshi-bol resp. od-basu (If I go, would, should go). The 2nd have yet: khu-la, kü-lä (Verb. Noun + Soc. case) which rules the ACC. of the subject; khu-lär-an kü-lär-en (Verb. noun + refl. Sociative case) both denoting condition. khä-su, käsü (Verb. n. + Abl. case) khär-an, kären (Verb. n. + refl. Inste. case) both used before the Imperative of the same verb to denote desiring exhortative, thus: od-khä-su od! rü-khär-an od! (go, if thou art pleased to go, what imports it me?). The negative of the above tense is formed by putting ~~the~~ before it ese (not), which ~~may~~ itself take the formative besü, thus ese-besü (if not, or) but only in the literary <sup>or conversational</sup> language.

## Concessive Mood (although....)

ba-tsu

ba-tshi, be-tshi (or  
more Com. tshig'  
tshig' (quoque))

ba-tshigi, be-tshigi

be-tsu

me-jē-be-tshigi yätkho-b' Di. me-jē-be-tshigi yätkhu-bi (although he will it know, what imports it me?).



Optative Mood (may I....)

Christic Tense.

1. ghasai, gesei.

āse, ēse (after  
diph. long vowel  
ghāse, gēse)

Lit.  
āsa, āsā  
(ghasa, gēsā)

2. wanted

~~khāsai, khāsei~~  
khāson, khāsen

khūin, khūin

The first form is used in all persons, thus: bi khar āse-b (may I see!) tshi khar āse-tshi (mayst thou see!) etc. the 2nd is used in L. Mongolian in the same manner; the Dirats use their form only in the second persons with possessive pronouns, thus: khar ā-khūin-tshin (mayst thou see!), bitshikūin-ten (may you write!)

Conjunctive Mood (let me....)

1. su, sū.  
su ghai, sügei

wanted

su, tū (Lit.  
su ghai, tūgai)

2. ya, yā

yā, yē, yē

yā, yā, yō (yā) Lit.

The first form is Lit. proper to the first person sing. and the 2nd first person plural, whilst the L. Mongolian use their 2nd form in 2nd persons of both numbers, and so use the Dirats their first form, thus: E.M. yābo-yā 'prop. yā bi-yā (let me go, let us go) O. yābū-su is. L.M. ōg-ō-ye <sup>or</sup> ōg-iy (let me give! let us give!), O. ōk-sū given.



## Precative Mood (I pray so....)

1. gha, gä

not used

ā, ā̄, ō dit.2. oi, i, gh-ai

do

ai, gh-ai, āi, g-aioi, ōi, ūi, gh-ūi, ūi, g-ūii all these are pron. i, gh-i, g-i

3. wanted

āre, ēre (after

diph. long vowel

gh-āre, g-āre)

wanted.

All these forms are used in the 2nd persons of both numbers, thus:

E. M. otshi-āre (I pray, go thou, go you). O. od-i tshi (wr. od-oi tshi, pray go thou), od-i ta (wr. od-oi ta, pray, go you); E. M. bāi-gh-āre (pray, be thou, be you). O. bāi-gh-i tshi (wr. bāi-gh-ai tshi, pray, be thou); bāi-gh-i ta (wr. bāi-gh-ai ta, pray, be you!) etc.

## Imperative Mood.

Second person sing. = to the verbal root or base.

3rd person sing. plural.

1. toghai, tögeitoghai, tögeitughai, tügäi

2. not used

gi, ge, g'gi, u-gi, ik.

Ex. E. M. bol-toghai, bol-ögi, bol-gi O. bol-tughai, bol-ugi, bol-ik  
(let him, her, it, (be); bi-tögei, bi-tögi O. bi-tögi-tügäi, bi-tögi (let him, her, (write)).

## 2nd person plural.

1. k-lon, k-lönlon, lenk-lan, k-len, k-lon, k-lön, sen.2. k-toi, k-töik-toi, k-töisen, ton, tön, tun, tün  
wanted).

Ex. ala-khon (or ala-khor) O. ala-khan (kill you!). ire-khen, ire-khö  
most com. irē-sen O. ire-khen, irē-sen (come you).

The Negative (prohibitive) form of the Cohortative, Precative and Imperative mood is made by preposition bü, common in the E. M. common language bitgei, and in Pirat bitthigäi, which seem to be conjugated forms of bü, bi (Lat. ne).



## D. Auxiliary verbs

The Mongolian auxiliary verbs are: 1. bu-kö (written) bu-kö or more commonly bö- (<sup>bö-kü</sup>to be cf. Slav. bü-ti, Lat. fu-ē), negative bu-su vulg. bishi (it is not so, it is not such a one... other) 2) a-, a-kho (vulg. a-khu (to be, to exist), 3) bäi-, bäi-kho, (vulg. bäi-khu (to stay; to be, to exist), negative ügei, (vulg. ügai, Com. u-ghe (Turkish yok, there is not, not, wanting, without). 4) bol-, bol-kho (vulg. bol-khu (to become; in v. often "to be").

The first is defective; the second is regularly conjugated but in the common language not used save the following shapes: a-khoi (vulg. a-khui (being, the being), 1. v. a-da for a-dak (5th Verb. noun and participle), which together with the word yūma (yaghuma, thing) after adjective, means "it seems to be", thus one sāin yūmāda (this seems to be fair, fine) and san-dshi, sān-dshi (v. i. d. for a-ksan been, German gewesen) + a-dsh (people say "it was") making up the fabled tense.

Bäi- and bol- are likewise regularly conjugated.

The conjugation of bü-kö, bü

E. M. written		verbal nouns and Participles	
1. <u>bü-kö</u>		spoken (vulg. <u>bäi-khā</u> )	Prat
4. <u>bü-ksen</u>		(vulg. <u>bäi-ksān</u> )	<u>bö-kö</u> , <u>bü-kü</u> (vulg. <u>bäi-khu</u> ) (vulg. <u>bäi-ksān</u> )
		Gerunds.	
2. <u>bü-gai</u>		(vulg. <u>bäi-ghāi</u> )	<u>bö-göd</u> (vulg. <u>bäi-ghāi</u> )
5. <u>bü-ge-tele</u>		(vulg. <u>bäi-tel</u> )	<u>bö-göd</u> (vulg. <u>bäi-ghāi</u> ) or <u>bö-göd</u> (vulg. <u>bäi-tel</u> )
		Indicative Mood.	
		1st Aoristic Tense.	
1. <u>bü-ge</u>		<u>bü</u> (it is; being, existing)	<u>böi</u> (vulg. <u>bäi</u> )
		<u>bü</u> <u>bäinā</u> (there is).	



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## 2nd Aoristic Tense.

- |   |                            |                             |
|---|----------------------------|-----------------------------|
| 1. <u>bu-yu</u> (copula)                            | <u>bi bi</u> (iterative)   | <u>bu-yu</u> com. <u>bi</u> |
| 2. <u>bui buyu</u> ( <del>iterative</del><br>dent.) | ( <u>bi bol.kho fut.</u> ) | ( <u>bi bol.khu</u> )       |

## 1. Perfect Tense

- |                          |                                  |                                     |
|--------------------------|----------------------------------|-------------------------------------|
| 1. <u>bü-ligä</u> (cop.) | <u>bilä</u> (cop.)               | <u>bö-ligä</u> com. <u>bilä</u>     |
| 2. <u>bui biligä</u>     | <u>bi bilä</u> ( <u>7.wari</u> ) | <u>böi biligä</u> or <u>bi bilä</u> |

## 2. Perfect.

<u>bulai</u>	wanted	<u>bul ai</u> lit.
--------------	--------	--------------------

## Dubitative Future.

<u>bui-dxa</u>	<u>bi dx</u> (cop.)	<u>böi-xä</u> com. <u>bi-xä</u>
	<u>bi bida</u>	

## Conditional.

<u>bü-gäsi</u>	<u>bäi-bel</u> (cop.)	<u>bögösü</u> com. <u>bäi-bäsi</u>
	<u>bi bäi-bel</u>	

NOTE. The simple form bi (or bui, buyu), bi, böi may be used for emphasis sake with many forms, but chiefly with those of A. 1. 4. 5., thus: ire-tie bi (he... will come), ire-kxen bi (he... is come), ire-dok bi (he... come, usually). The Pirats use <sup>more</sup> commonly for the same purpose, bol-noi (it becomes), but both dialects may sup or replace it with mön (sure-ly), thus: bol-dok mön = bol-dok bi (it becomes usually). In all these cases bi is a mere copula; but in ge-dshi bi (dictum est, it is said, or it has been said) it replaces bäi-nä. Both bi and bäi with Dative case mean "to have", thus: nä-da bi or bi bäinä or näda bäinä (at me is = I have) ~~bi~~ dsha-madä bi bilä (thou hadst or hast had), nündä bi bol.kho (he... will have) etc.



E. 1. Compound Tenses (with bai)Definite Present Tense.1. ogho-dshi bai-moiÖ-dshi bāināmü-dshi bāināi

2.

ü-dshi-nai (pr. ü-dshānā)

this tense (equivalent to Turkish istek-yor etc.) shows, that the action is going on just at the time of speaking, therefore the example means, "he she, it is now drinking." The 2nd second form is a contracted form from the first or ü-dshi + anai (1st aorist of α-to be).

This tense negative, one from the first or ü-dshi + anai (1st aorist of α-to be).  
 It is E.M. ökh-ügei bāināi, Ö. ü-dshi bāi-thush.

Continual Aoristic Tense.ide-nām bāināmid-nā bāinām(id-ā bāināi)

This tense shows, that the action is always going on, the meaning of the example is: "he she, it is always eating." The E. Mongolian is composed of two Aoristic Tenses, the 1st one of the 2nd participle and 1st aorist.

Independent Future Tense.ire-kö bāinām, iröke bāinām (he, she, it will shortly come).

Note. In all other compound tenses with bai- the ground sense is the continuity. But this verb after the reflex Accusative of an other verb has the meaning "to cease", thus: bi tamäke + atā-kh-ān bai-ba (I have ceased to smoke propto draw the water), here ö-kh-ān bai-ba (he has ceased to drink).

2. Compound Tenses (with bi-α-)Pluperfect Tense.baitsan bilügibāitsan bilä  
bāitsan biläbaitsan bilügi or bāitsan bilä(he, she, it had been). Negative bāitsan ügei bilä Ö. ilUn-Experienced Perfect Tense.baitsan adshighabāitsan yūnā adshigha(or bāitsan adshigha of familiar verb)baitsan adshigha or adshigha, adshigha (com. sān dshi (both))

(People say, he, she, it has been)



Progressive  
Impaired Fearful Sense.

ya bo-gha bui      ya b-ā bi (Neg. y. ügei bi)      ya b-ā bāi-nāi (Neg. y. jābā  
# akhush)

composed of A.I. participle and b.t. he .... is yet going on)

Imperfect. Hence

1. yab-o-gha-bili-gā      yā-bā bilā      yab-ā bilā  
2. yābo-m b.      yābo-n bilā      yābu-m(n) bilā lā  
3. yābo-dān b.      yābō-dshi bilā      yābū-dshi bilā

The meaning of all these forms is nearly identical and signifies:  
he..... was going.

Plu perfect Tense:

bai-ksan bülügä, { bäi-ksän bilä  
                                  bäi-sen bilä

bai-ksan bülügä Li.  
bäi-(k) sän bilä com.

(He... has been). Negative: bäiksän ügei bilä or bäiksän ügäi bilä.

Un-experienced Perfect Tense:

*baiksan a-dshigha*,      *bäi-ksän yū mǎ sǎndsh*  
(or *bi yū mǎ sǎndsh* of auctil.  
verbs)      *baiksan a-dshigha* or  
*a-dshin, a-dshi lit.*  
*com. sǎndsh (bolnoi)*

(it is told, or people say, tell, it has been).



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Consecutive Mood.

bai.kho biligä    bäi-khä bilä

bäi.khu biligä Lit.  
bäi.khu bilä

(.....he, she, it would or should be, have been).

Necessitative Mood.

Aorist

irelhei bi (a bäinä)

(irel-tär bäimä)

(He.... must come) Neg. irelhei bäi.kh-ügei.

Perfect Tense.

irelter bilä

irel-tär bilä

(He.... must have come, should have come, ought to have come).

The Mood of Usualness.

Aorist.

yabō.dak

{ yabō.dak  
yabō.dik (Neg. y. ügei)

yabu.dak  
yabū.dik (Neg. y. ügät)

(He.... used to go, he.... goes usually, he.... is accustomed to go, to walk).

Perfect.

yabō.dak biligä

yabō.dik bilä (Neg.  
y. ügei bilä)

yabu.dak biligä Lit.  
yabū.dik bilä  
(N. y. ügär bilä)



3. Compound tenses (with bol-)

The following compound tenses are formed by bol- 1) E. M. ide-dshi bol-na (one can, may eat); Negative ide-dshi bol-kh-ügei (one can not, may not eat), which is but unipersonal. This form as well as isēdesh bol-na <sup>pr. bol-na</sup> is by the Virats used as a narrative or fabled tense, thus: kerānā sādshi bol-nā (Once upon a time it was....). 2. irē-kō bolomoi (he may come) ~~he will surely come~~ and irē-kō bol-nye (he.... must come) are literary forms. 3. In the spoken language the Perfect Tense of Conditional mood, thus: ire-kseu bol-bol (if he.... have come) and the Perfect Tense of Optative, thus: ~~ire-kseu~~ ire-kseu bol-āse (may he.... have come!). Negative. irekven ügei bolāse! 4. In both languages the unipersonal future tense of Potential E. M. ü-dzedshi bol-kho or ire-dshi or üzü-dshi bol-khu (one may or can see). Negative like the last compound. 5. Virat Dubitative future. bäi-dak (pr. bäi-dik) bol-üka (there will be perhaps).

7. Negative. irekven  
ügei bol-bol.



## I. Interrogative Conjugation.

The interrogation in the Mongolian language is never made by inversion like as in the Aryan languages, but when the sentence contains no interrogative pronoun, the enclitical interrogative particle ō (oo) bi ū (cf. Dravidian -ō? Ka.-e?) is used, which is put after the verbs after the final vowel of these suffers some alteration as it is to be seen in the following table.

E. Mongolian spoken	Classical.	Classical Mongolian
	Singular	
1. <u>bi otshina-bi</u> (I go)	<u>bi otshinā-ō-bi</u> (do I go)?	<u>bi odng-bi</u> ; <u>bi odnū-yu-bi</u> ?
2. <u>tshi otshina-tshi</u>	<u>tshi otshin-tshi</u> ?	<u>tshi odng-tshi</u> ; <u>tshi odon-tshi</u> ?
3. <u>cere otshina</u>	<u>cere otshinā-ō</u> ?	<u>cere odng</u> ; <u>cere odnū-yu</u> (or <u>yū</u> )
	Plural	
1. <u>biden otshina-biden</u>	<u>biden otshinā-ō-biden</u> ?	<u>biden odng-biden</u> ; <u>biden odnū-yu-biden</u> ?
2. <u>ta otshina-ta</u>	<u>ta otshinā-ō-ta</u> ?	<u>ta odng-ta</u> ; <u>ta odon-ta</u> ?
3. <u>teden otshina</u>	<u>teden otshinā-ō</u> ?	<u>teden odng</u> ; <u>teden odnū-yu</u> ?

## Past Tense.

## Singular.

1. <u>bi irē-be</u> (I came)	<u>bi irē-be-ō-bi</u> ?	<u>bi irē-bā-bi</u> ; <u>bi irē-bū-yu-bi</u> ?
2. <u>tshi irē-be-tshi</u>	<u>tshi irē-be-ō-tshi</u> ?	<u>tshi irē-bā-tshi</u> ; <u>tshi irē-bū-yu-tshi</u> ?
	etc.	etc.

Negative: bi esē irē-be-ō-bi? or bi irēsen ügei-yō-bi. Or bi esē irē-bū-yu-bi? etc.

## Perfect Tense.

## Singular.

1. <u>bi ög-lö-bi</u> (I have given)	<u>bi öglö-ō-bi</u> ?	<u>bi ög-lö-bi</u> ; <u>bi öglü-yu-bi</u> ?
2. <u>tshi öglö-tshi</u>	<u>tshi öglö-ō-tshi</u> ?	<u>tshi ög-lä-bi</u>
3. <u>cere öglö</u>	<u>cere öglö-ō</u> ?	<u>tshi öglö-tshi</u> ; <u>tshi öglü-yu-tshi</u> ?
	etc.	<u>cere öglö(ä)</u> ; <u>cere öglü-yu</u> ?
		etc.

Negative: bi esē ög-lö-ō-bi? Or bi esē öglü-yu-bi? etc.



Future Sense.

Singular.

- [illegible]

Plus al.

1. biden yabōkko-biden. } bide yabōkko-biden? } bide yabūkku-biden; bide yabūkku-yū-biden? } Plus al. { Sen  
2. ta yabōkko-ta; ta yabōkko-yō-ta? } ta yabūkku-ta; ta yabūkku-yū-ta?  
3. eden yabōkko; eden yabōkko-yō? } eden yabūkku; eden yabūkku-yū?

Negative.

1. bi ya bö khüei-bi, bi ya bö khüei-yō-bi? bi ya bū khügai-bi; bi ya bū khügai-yu-bi?  
 2. tshi ya bö khüei-tshi, tshi ya bö khüei-yō-tshi? tshi ya bū khügai-tshi; tshi ya bū khügai-  
(yu-tshi)  
 3. tere ya bö khügai, tere ya bö khüei-yō? tere ya bū khügai; tere ya bū khügai-  
yu?  
 etc. etc.

Note. It is evident, that the interrogative particle ô pronounced by the P. Mongolians, with some vanish of the final vowel of words, and ô contracted by crasis into an harmonical long vowel is akin to the interrogative pronoun yū-n (yaghum 'what?'), ô ~~being~~ yū is, and that the Persats use both shapes, the yū being written yu also. The ô accen in the future tense instead of ô. yū is nothing else, than the copula bī (bui), ô. bī (bōi, bui too), which is used ~~every~~ phrases containing interrogative pronouns, thus: k'edō nasōtai bī-ta? ô. kedūi or kedū (how much) nasōtai bī (bōi)-ta? (how old are you?), ô. gemtāi bī-ta? (are you sick?).







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Conditional Mood.Aorist. bitshi-belPerfect. bitshi-sen bolbolConsecutive MoodAorist. bitshi-ke biläAdversative MoodAorist. bitshi-be tshig'Perfect. } bitshi-sen tshig'{ bitshi-sen bolbo tshig'Voluntative Mood (dorigin üge)Aorist. } bitshig genä  
          { bitshi-n genä (he...will write,  
                                  has the mind to write).Perfect. bitshin ge-senFuture. bitshi-ke genäThe Mood of Usualness.Aorist. bitshi-dek (bi, väinä)Past. bitshi-dek biläFuture. bitshi-dek bolkhoDubitative Mood.Aorist. bitshi-nä bidr'(or begha)Future. bitshi-ke bidr'(or begha)Potential Mood.Aorist. unperf. bitshidshi bolnaPerf. . . . . bitshidshi bolbaFut. . . . . bitshidshi bolkho.Personal forms.\*)Aorist. bitshidshi tshadā-na (he...is able  
                                  to write)Past. . . . bitshidshi tshadā-baPerfect. bitshidshi tshadā-sonFuture. bitshidshi tshadā-kho.

+\*) Note. The negative of this mood may be in both dialects formed with ügei or ügei (most), thus: bitshidshi tshadā-kh-ügei (I can not write) or by means of the regular verb yadā- (to be unable), thus: ta bitshidshi ya dā ba-ta (you could not, or were not able to write).



## Necessitative Mood.

Aorist. bitshi-ltei (<sup>α)</sup> (bi or bäinä)  
 Perfect. bitshi-ltei bilä  
 Future. bitshi-ltei ~~bolkho~~ bäi khä

(<sup>β</sup>)  
 Aorist. bitshi-ke kerektei (bi, bäinä)  
 Perfect. bitshi-ke kerektei bilä  
 Future. bitshi-ke kerektei bolkho  
 (he... must, or is obliged to write)

(<sup>γ</sup>)  
 Aorist. bitshi-ke dröbtei  
 Perfect. bitshi-ke dröbtei bilä  
 Future. bitshi-ke dröbtei bolkho.  
 (it becomes me... to write).

## Verbal Nouns and Participles.

1. bitshi-ke (actio scribendi; scribendus, scripturus)
2. bitshi-ē (the action of being yet writing; that who is yet writing).
3. bitshi-k-tshi (the writing; the writer, writing)
4. bitshi-k-sen (the action of having written; that who has written)
5. bitshi-dek (the action of writing usually; that who writes usually).
6. bitshi-ltei ( . . . . . ; that who must write )
7. bitshi-ltei <sup>the</sup> shi ügei (the impossibility of writing; what is impossible to write or to be written)

## Gerunds.

1. bitshi-n
2. bitshi-ēl
3. bitshi-dtki } <sup>some body</sup> write and, wrote and, will write and; after having written .....
4. bitshi-m-tae (as soon as <sup>has</sup> ~~has~~... written)
5. <sup>α)</sup> bitshi-tel } (lit. tēle) (till some body will write).
- <sup>β)</sup> bitshi-tē
7. bitshi-k'ien (to write: scriptu
8. bitshi-k'io-det <sup>+</sup> (when writing) "

\* Note. This gerund might be looked upon as a verb. noun (№ 1) with the postposition šēre (on, upon), but as ~~there is~~ the det has its harmonic mate dar too (ab. kho-dar while, when taking, ab. kho-dar-on when I, thou, he etc. take, takest, takes, or have, hast, has etc. taken) I have put it amongst the gerunds. The det, dar may also be an altered form of the Lit. Dative doz.



Verbal Nouns Declined

- Genitive. bitshi-k'e-in <sup>d)</sup> tola(d' (because of writing, in order to write, for one writes. or will write).
- Dat. bitshi-k'e-d' bitshi-k'e-n-ën (in, at writing, as, when, if... one writes or will write)
- Abl. bitshi-k'e-s' oridö (before writing, before one writes, or will write)
- Inst. bitshi-k'är, bitshi-k'ër (by, for writing, instead of writing, or: "in order to write, also")
- Postp. bitshi-k'e d'ërë (upon writing, as, when, after one writes, or will write)
- <sup>B)</sup>
- Gen. bitsik-sen-i sild' (segül de: as the tail of having written: after one has written; bitshi-sen khüimö id.)
- Dative. bitshi-sen-d' (in, at having written, as, when, if one has written)
- Inst. bitshi-sen-är, bitshi-sär (by, for having written, or: "in, at writing" too).



## §. 24. Adverbs.

The adverbs in Mongolian are mostly made up of nouns and adjectives with or without the case signs of Dat. and Instrumental; besides the greatest part of the gerunds may be regarded upon as adverbs.

## Adverbs of time.

E. M. ke-driē? (wr. kedrije, when? cf. kēn and tsak time, ṭat. kay-tshak). O. ke-ā;

kedriēne, O. ke-ānā (once, formerly, ṭat. upon a time).

odā (now, presently, lit. edōge). O. odā (wr. odo).

ōnō, or ṭat. edōr (to-day, lit. edōge edōr). O. ōnōdūr, ōnōdōr.

(mōd (instantly, immediately), O. ṭat. kham-tu).

(mōn-dāro, ṭat. darā-khan (shortly after), O. daru, ṭat. Jere, ṭat. ūgūi or

tsōgōl-dōr (yesterday, prop. tail-day, lit. ōtsōgōl-dār, ōtsōge-dōr). O. ōtsōgōldūr.

or dshī-ōdōr (before yesterday), O. ur-dshidūr.

mar-gha-shī (to-morrow, lit. mar-ghata). O. mar-ghadūr.

negōdōr (lit. nōgege edōr, nōgōdōr, after to-morrow), O. nēkōdūr.

ene dshil (this year), O. ene dshil.

nodōmōn (wr. nidoṇon, the last year), O. nod nin.

basa, basa tsige O. ū, (again); ṭat. dshī O. ṭat. dshī (again);

## Adverbs of place.

E. M. khā? khā-khan? (dim.) khā-na? (where? lit. khamigha). O. khamā,

more com. ālīdā? β) khā, khāi-shī? (whence? lit. khamighashi),

O. ālīdā or ālīdā γ) khānās? (whence, where from?). O.

ālīdā δ) khā-ghor? (by or along what place, or way?) O. ālīdār en (whence?).

E. M. α) ende (here), O. ende; ṭat. dshī (there) β. nāi-shī (lit.

inakhshi, hither), O. nāran, nārā; tsōi-shī (lit. tsinakhshi,

thither), O. tsāran, tsāgān; γ) endēs (lit. ende etse, hence)

O. endāsū, ṭat. dshī (lit. ṭat. dshī etse, thence), O. ṭat. dshī.

δ) en-ūgār (lit. egū bār, by this way, par. i) O. ūgār; ṭat. ū-

gār (lit. ṭat. bār, by, along that way), O. ṭat. ūgār, E. M. ṭat. ū-

(hither): ṭat. ūn tēishi (to left hand = eastwards), ṭat. ūn

tēishi (right hand = westwards)



For more adverbs of place look to the point A. of the postpositions, the most of the these enumerated ones being used as adverbs too, we must but mention that the forms of  $\beta$  and  $\gamma$  will commonly have the refl. Acc. case sign, thus: E. M. dēshān tshi (upwards too) gharghadshi (raising) kerek ügei (needs not), dōsiān tshi (downwards too) Procerin or ololshi (lowering) kerek ügei (needs not) Prov. = one must not be too haughty, nor too humble.

#### Adverbs of quantity:

- E. M.  $\alphak'e-dōn (how much, how many? Cf. k'e-n who? khā), Oi. kedūi id.  
 $\gammak'edōg-ēs (from how much? since what time?), Oi. kedūigāsni id.  
 $\deltak'edō-vār, k'edōt (by, for how much? k'ögömā-ta for what price do you sell?), Oi. kedūigār id.  
edōi Oi. e-dūi (so much as this, cf. e-ne this), te-dōi, Oi. te-dūi (so much as that, cf. te-re that), both declinable as the preceding.  
E. M. tsō-ken, tsōn (wr. tsōgeten, little, very little), Oi. tsōkin, tsōken, bagha, olon Oi. id. (much, many), ike (geke) olon Oi. id. (very much); ülem dshi, Oi. ülüm dshi (much, m. more), ilō. dō, Oi. üli (more), dutō (wr. dutagho), Oi. dutā (less, minus, deficient. ly).  
adigtādshi, adip dzer gein Oi. adik yadā khudan (at least)$$$

#### Adverbs of manner:

- E. M. yagha-dshi, yā-dshi (lit. yaglu-k'i-n?, what doing, in what manner), Oi. yagha-dshi id. The Oi. mukha (how!) as: mukha or irbe-ta (how late you have come!) cīn ge-dshi, Oi. id. (thus say-ing = thus, in this manner), te cīn gedshi (so, say-ing = so, in that manner, by that way), Oi. id.  
eime (cimū) k'eb-ār, Oi. eime k'ebār (in this manner), teime k'ebār, Oi. tai-me k'ebār (in that manner), sāitex (wr. saitur bat?) or sāin, sāikhān (well), Oi. sāidār (saidur), sāinār (Instr. by good, well), ikēde (geke dōt) Oi. ikār (magno-pere, velt, very), E. M. drūgār (quietly, well; dx. bār, be quick!); dx. ol Oi. zōb (just, right)



4 demei bi. demai,

dimi, kēdū (in vain);

96) mön bi. w (very,  
verily)

E. M. ünērān (ref. facts in veritate), bi. ünem (verily, indeed) etc.

We must remark that the simple adjectives are mostly used as adverbs and so we have not to do with the comparison of adverbs. Interesting the E. Mongolian nēged' nēgē ügei khoyir' khoyir ügei = exactly (prop. in one without one, in two without two).

doubt

Adverbs of Affirmation, and Negation

E. M. keime, mön, bi. mön, iye (yes, so it is.) E. M. magad, magatighar (Certainly, truly, truly, perhaps),  
bishi bi. w. (not so, it is not so)  
ügei, bi. ügäi comm. ugha (Alan. akū, Turk yot, not!).



## § 25. Conjunction

The different gerunds and verbal nouns with case-signs or postpositions make possible for the Mongolian language to dispense with many of the Aryan conjunction, thus to say: for he wishes that all should be safe, the Mongolian does not want any conjunction and says:

Khamok mende boltoqhai gedshi Küsekein tolad'  
(may all be safe! saying - for wishing) etc.

1. Ashi, Ashigi, tsh' (Lit. Asu), bi, Ashigi (Lit. you : and, too, also, both - and) | Lit. Kigäd, bi, Kigäd (putting = and) | bi, bögäd, bi, bögöd (being = and) | Lit. ba, bi, id, (and) | bi, vulg. bolon (becoming = and) | tshi bishi ... tshi bi, shi (neither...nor) bi, idem.
2. äli, bi, id, (what, where = or) | iig'-es' gen-o (not-not does one say? = or) | ese gebel (not if one say = or), bi, ese gedshi (not saying = or) | Lit. ese bögäsü, esebäsü (if not = or) | buyn (is = or)
3. drük (a corner = but, sed) bi, das kügär (but) | khärin (returning = but, contrarily) bi, id, khärin Asu Lit. id.
4. bolba tshigi Lit. bolba tsu (though it be = however, never, theless), bi, bolbo tshigi id.
5. Lit. Kerbe, Kedrie (if, when, with kind mood, which itself is used without conjunction), bi, Kerbe, Kerä id.
6. bärgi, bi, bäitughai (let it be - kut shöile dursun to say nothing of, much less, bi, tshi namaigi Kereg-  
lekü bäitughai, na khälaghän a bäd mörgödshi eri kü-tshi (to say nothing of wanting me, thou shalt pray me by taking off thy cap and bowing). etc.
7. Lit. Kemebesü (if one say = as for), yüni tolad' Kemebesü vulg. yünd' gebel (if one say for what = for, because) bi, Kemebäsü, yüni sula Kemebäsü id.



## § 26 Interjections.

ā yū tai sāin (Oh, that is excellent!) | tā a! (admiration) |  
hoi! oi! (to call one) | ebēi, evē, (Oh, alas) | vāy (wrath) |  
ayd! (hear, hark!) | ey! (aversion) | ash, esh (to  
 chase the birds) | tshu (to drive the horse) | hōi hōi  
 (to stop the horse) | grri! <sup>grri</sup> (to call the horse) | hā hā!  
 (to stop the ox) | hodshi (to drive the ox) | sōk! sōk!  
 (to make kneel the camel) | hō k'hot! (to drive the  
 camel) | khos! khos! (to call the young of the camel) |  
dshud! dshud! (to call the dog to eat) | hso, hso!  
 (to call the goat) | tshā! tshā! (to drive the goat) |  
ptr! (to call the sheep) | shi-tsho! (to drive the  
 sheep) etc.



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## S Lf. word-making.

## nouns and adjectives.

1.

α. ε (o. ö)

angh-α (bifurcation, division; an a cliff, cleft, cf. angh-ai- to gape Tamil anḡā<sup>3</sup> ouvrir une large bouche. flu. anḡu gaping).  
sūk-e (an axe, hatchet; T. ket. sūt, sūt- to rip, to split), drakh-α  
 B. akh-α (edge, brink, side etc. flu. sæg-eh from sæg- to cut. Man. chu satsi- to cut); akh-α (elder, older cf. ogho, agho great; flu. agg, old. Tamil onḡu-, s'élever, monter, uga<sup>2</sup> s'élever de. okk-am hauteur); ik'e, yek'e, B. ike (great, large, cf. Tamil ekku- monter, s'élever, flu. häg- to rise, häg-o, legg mountain.)  
bör-e, bör-ö (böger-e, kidney from the arch. bu verb bō-t- to become spherical etc.)



+ 2. ā-n, ē-n (ghā-n, ya-n, ge, ye) *Or.* ā-n, ān : atshi-ā-n, *Or.* atši-ān, atō-ān (burden, freight; atshi- to load, burthen); idē-n (ide, gen), *Or.* id-ān, id-ēn (food; ide- to eat); shūt-ē-n (shī, tūgen), *Or.* shūt-ān (a support; shūtō-, *Or.* shūtū- to lean, to trust).

3. āso-n, ēsō-n (ghason, gesōn etc.), *Or.* āsūn, āsūn : tsabtshi-ās (tsabtshi-ya-so), *Or.* tsabtshi-sūn, tsabtsh-āsūn (a cut off peace, a cutting in mark cut in; tsabtshi- *Or.* tsab-, tshi- to cut); kēmdshi-ēsō, *Or.* kēmdshisūn, kēmdshāsūn (measure; kēmdshi- kēmdshi- to measure)

+ 4. ātshi, ētshi (ghatshi, getshi), *Or.* ātshi, ātshi forms nouns denoting agent: sarātshi (saraghatshi), *Or.* sarātshi (a thin R-cr, thin king; sana- to think); bitshi-ētshi (bitshi-ge-tshi) *Or.* bitshītshi pron. bitsh-ātshi (a writer, a clerk; bitshi- to write); bāri-ētshi (bāri-ghatshi, one who cures diseases by touching and rubbing; bāri- to seize, gripe)

5. ba, be see under ma, me.

+ 6. bor (bori), bör (böri), *Or.* bur (büri), bür (büri) : tāil-bar, *Or.* tāil-bur (solution etc. tāil- to untie, undo, to open etc.); üilöt-bör, *Or.* üilöt-bür (action, business; üilöt- or üiled- to work labor etc.)

7. btor, btör, btsor, btsör, *Or.* btur, btür, bssur, btsür pron. bter, btsür, btsür see under "Adjectives".

+ 8. btshi *Or.* id. forms nouns denoting cover, case: khurō-btshi, *Or.* khurghu-btshi (<sup>a thimble</sup> ~~khurghu-btshi~~); khurō wr. khuru, gho *Or.* khurghun, (finger); drü-btshi *Or.* rü-btshi (needle-case; drü, wr. dreü, dregü-n, *Or.* rü-n a needle); sara-btshi *Or.* id. (any thing defending the eyes against light as a cap-peak; sara-n month, moon etc.)

MAGYAR  
HUNGÁRYOS AKADÉMIA  
KÖNYVTÁRA



11. da, dre, ti. za. ze : ol. dx, ol. dx, ti. ol. zo (some thing found,  
profit, gain etc. ol. to find, lu. le-l); kür-dre, ti. kür-ze  
(a shovel; cf. 7. 7at. kür-ä)

- + 9. dal, del ti. id: ya bö-dal (the walk, conduct, behavior) <sup>ti.</sup> ya bö  
dal id (ya bö, ti. ya bö, to walk, to go); nü. del (was  
negü. Tel) ti. id (the wandering, roaming; nü to  
move from place to place) cf. lu. dal, del, tal, sel, kam. id

10. da-so-n, de-sö-n, ti. dasun, desün : or ki-da-so-n, ti. or ki-  
dasun (abject, vile etc. or ki-, or ki- to reject, cast,  
to leave); ti. ya bö-dasun (a stroller; ya bö to walk)



- + 12. gha, ge (gho, gö) : tshir-gha (a sled; tshir- to drag), bos-o-gha (the threshold; bos- to rise), k'ito-gha, khoto-gha (a knife; k'ito- to cut, cf. Hu. k'is, Tamil Katti), dxer-ge (row, rank cf. Hu. dxer, sor,  
(ghoi, göi)

- + 13. ghai, gei, (Di. ghai, gäi : Kh. adshi-ghai, Di. thadshi-ghai (<sup>crooked</sup> bent; Kh. adshi- to become curved); Kh. abta-ghai, Di. khabta-ghai (flat; khabtai- to be flat. Cf. nabta-ghar, flat, dabta- to hammer, to flatten st.); Kelte-gei, Di. keltä-gäi (bent aside; Kelte- to bend aside), tsol-ghoi (compact, cf. T. Tat. tol-ah to be full) +

- + 14. ghar, ger (ghor, gör), Di. ghar, gär : bar tsä-ghar Di. id. (uneven; bar tsai- Di. bar tsä- to be uneven, cf. Hu. borx borx-as); bülte-ger, Di. bültä-gär bulging, jutting out; bültei, Di. bültä- to bulge, jut out etc.; Költö-gör (a frozen, or frosty old man, abusive word; Költö- to freeze).

+ note. khur-oi, Di.

khur-ai (Dei; khur-ö-

T. Tat. kor- to become

Dei, an-gh-ai (gaping, an

cliff) bür-öi (dark; bür-i-

to cover, Hu. bor-as is.

bör the skin, Tam. urä id)

etc. seem to have dropped the guttural.

16. iö, iö see under ö ö.

16 iör, iör see under ör, ör

- + 17. k: dxurak, Di. xuru-k (delineation, drawing; dxurö-, Di. xuru- to draw, delineate); tögöri-k (circle; tögöri- to turn around Hu. tker-eg); omorkha-k Di. id. (ama pride; omorkha- to be proud); Taya-k Di. id. (Thier, staff; T. Tat. tayä- to lean upon); mene-k (stupid, bold; tene-k id. cf. mene-re- to become stupid); bürö-k (dark, cf. bür-i- to cover), elbe-k (enough, sufficient of Yak. älbä- to increase, but Hu. clé-g enough, too).

T tseri-k, tseri-k (Tha.

ser-eg, host, army cf. Tam.

sér-vei id. from séru- se reunir etc.)

- + 18. khai, Kh. kai, Di. khai, käi; dabar-khai, labir-khai (gum, resin, cf. Tabarä- to overflow, and labirä- to climb), k'elter-kai (a splinter, fragment; k'elter-, to be split, severed) || shino, shuno-khai, Di. shunu-khai (eager for, shino, shunu- to desire vehemently); webter-kai, Di. webter-kai (passing thorough, penetrating; webter- to pass thorough) This may be added to adjectives, too; mö-khai, Di. mü-khai (bad, from, less etc.)



- + 19. khan k'en bi khan kän; this forms commonly but diminutives of adjectives in East-Mongolian, but in Oirat of nouns too, thus: bi kitugha-khan (a little knife), ger-kän (a small house), shirä-kän (a small table), || E. M. bitshi-khan or bitshi-k'en (Hu. pitzi-ke very small, exiguous; the root bitshi, Hu. pitzi or pitzi is in Mongolian not used), tsö-k'en, tsö-kön (wr. tsöge-k'en), bi tsö-kön (little Hu. tsok-eh; the base form tsö-a wr. tsögen is used by only the E. Mongolians).

note. I think such nouns as E. M. etsi-ge, etsö-ge, bi etsi-ge (father Hu. atya, T. Ket. ata, ät-ey, Russ. ät-eto), emē-glee bi idem (an old woman from eme, woman Hu. eme female) öbögon bi idem (an old man, Hu. apa-Ka, paternulus) etc. are to be regarded or as diminutives.

20. khal k'el bi khal k'el; wros-khal, bi urus-khal (the flowing; wros-urus- to flow);

21. khola lai (khulai), kölei (külei), bi khulai külei; bayas-khola bi bayas-khulai (joy, delight; bayas- to be joyful, rejoice); üdxo-s-külei bi üxe-s-külei (beauty prop. worth, deserving looking at, from üdxo-, bi üxe- to see, look); ölös-kölei bi ölös-külei (hunger; ölös- to be hungry).

- + 22. l (al, el, ol, öl), bi idem; sux-ga-l bi surgha-l (teaching, instruction; surgha-, to teach), nom-l bi nomlo-l (lore, doctrine; nom-l bi nomlo- to teach a doctrine); üdxo-l, bi üxe-l (seeing, sight, view; üdxo-, üxe- to see, to look), kür-e-l, bi kür-e-l (the arriving; kür-kür, to arrive).

23. l bi diminutive: saba-l (a small vessel; <sup>vasculum</sup> saba, a vessel).



24. lan len li: iem, or tsi-lan li: i. (circulation = ~~world~~ world; or tsi- to turn, to be turned), drobz-lan, li: zobo-lan (suffering, drobz-, li: zobo-, to suffer), dshirgha-lan li: i (rejoice, delight, bliss, dshirgha-, to rejoice, to be glad, happy); E.M. om-er-len = am or-linghor quietness, delight), E.M. küss-len (desire; küss- to desire).

+ 25. lgha-n, lge-n li: iem; ab-a-lgha-n, ab-o-lgha-n, li: ab-u-lgha-n (the taking; ab- to take); mede-lge-n li: i (the knowing, knowledge, mede- to know); ör-gö-lge-n li: i (the lifting; ör-gö- to lift), tsaki-lgha-n li: i (the lightning, flash; tsaki- li: tsaki- to strike fire).

Note. kha-lkha-n (a shield) seems to contain the same formative in a somewhat altered shape, from the verb kha- Manchu ka- to shut up, to impede cf. Man. kai 'garden' ka-pu garden, pate etc. (Hu. ka-pu id. kha-lgha door, Turk. kapa- to shut up etc.).

+ 26. lik li: iem; tsetsek-lik (a place abounding <sup>in</sup> with flowers, flower garden, tsetsek Turk. tshitshak flower); shik'ir-lik li: shik'er-lik (a place abounding in sugar; shik'ir etc. sugar) || dzer-lik (will), dzer-lik, li: zar-lik (command, order; dzer, zar, proclamation).

27. lta, lte li: lta, lta; ergi-lte, li: ergi-lta (a whirlpool; ergi- Hu. ireg to move around in a circle), ba-lta (a hatchet, etc cf. Turk. balta id. Ham. pila- to split).



- + 28. m : bāri-m *Ōi. i.* (a gripe, a handle; bāri- mon. bāri- to gripe)  
khodshi-m (late, lately, *flu. kēs.ō. ū. ū. gātsh* cf. *Tam.*  
Ka dei fin. *dermier*; khodshi- to carry, to rest behind).  
*Cf. flu. ū. ū. Drav. m.*

29. ma, me, ba, be, mai, mei : oldxo. bai, oldxo. mai (something found, foundling, ol- *expressed to find*, ol. dōg. Ōi. Ōl. to something found, profits) al. ba-n (*kar. import, etc. cf. Alanchu ali. ū. ū. ū. al-* to take); ōre-me (crumable, fragile; cf. ōr-ōsō half, i.e. broken; ōre. ūre- to be lost, *Tamil ari-* *peris, tomber en proustière*). *Cf. Ōi. al. ā-ma tōshāi* (fit for killing), tīlē-me tōshāi (fit for dancing), ōg-me tōshāi (fit for giving) etc.

- + 30. maghai, megei *Ōi. maghai, māgāi* : ono-māghai, Ōi. ono-mā. ghāi (comprehensive; ono- to understand, to perceive);  
kētūr-megei *Ōi. kētūr-māgāi* (excellent; kētūr-, *Ōi. kētūr-* to pass, to excel; cf. ghatol. flu. gāx-ol, ū. gātsh, Tam. kaḍa- passer, traverser etc.).

31. mat, mek *Ōi. ūem* : khōr-mat (*ur. khaghor-mat*), *Ōi. khūr-mat* (deceit, guile; khār- *Ōi. khūr-* to beguile, deceive).  
kīr-mat (autumnal or first snow cf. *ū. ū. ū. kar* snow);  
kūr-ō-mek (reaching, arriving; kūr- to reach, arrive).  
kōkōr-me, kōkōr mek (sky blue; kōkōr- to become blue, *flu. kōkōr*).

- + 32. mal, māl *Ōi. i.* This formative produces adjectives with the meaning of passive participle: darō-mal *Ōi. darō-mal* (pressed, suppressed; darō-, darū- to press); shiri-mel *Ōi. i.* (sketched) *Ōi. māl-mel*; shiri- to stretch, to melt). etc.

33. mar, mer *Ōi. ū.* : khuldu-mar (a skilful tradesman; khul- to sell); bitshi-mer (an artful writer, clerk; bitshi- to write) || *Ō. ū. ū. ū. mer*, *ū. ū. ū. mer* (visibility, view; ūdre- to see, look).



34. mdshi Di. i. Bolgo-mdshi Di. i. (wariness; bolgho- to make ripe etc.), sere-mdshi Di. i. (watchfulness; sere- to wake of the ser-ken).
35. mösh, mösh Di. ~~to~~ mösh (work, motion, Ködöl to be in motion cf. Tamil Kadalu- seremaer, banger etc.)
36. maar, mser Di. i.: sana-maar Di. i. (reflection, the thinking about; sana- to think);
37. mshik Di. i.: ghai khā-mshik ~~Di. i.~~ ghāi khā m-shik Di. i. (wonder, miracle; ghāi khā- to wonder, to admire) āi-mshik Di. i. (fear, fearfulness, terror; āi- timere).
38. mtaghai, mtegei Di. mtaghāi, mtägāi: ai-mtaghai ~~from~~ ai-mtägāi Di. ai-mtägāi (timid; āi- to fear), itshi-mtegei, Di. itshi-mtägāi (bashful, modest) itshi- to feel shame, to bash) kōke-mtegei, kōke-mtägāi, kōke-mtäge, kōke-mtōke (bluish; kōke blue, flu. kōke, & tat. kik, gik)
39. -na, ne, Di. na, nā: bagh-a-na Di. i. (a pile, pillar, column cf. bak the binding), bōkō-ne, Di. bikūinā, bōkūinā (gnat, mosquito cf. flu. bōk- to sting, bōg-ōy a stinging fly).
40. ni Di. i.: dogholā-ni, Di. doghol-o-ni (lame, crippled; dogholā- Di. doghol- to be lame); dūr-e-ni (ur. dūgūr-ei ~~dequā-~~ dū-t- (dūgūr- to be or become full, cf. teg-ös complete, flu. kōk-ēy completeness, Tamil te gulu- se remplir, être plein)
- + 41 ngho, nghoi, ngōi, nigi Di. nghu, ngū, nigi: khara-ngho, (or nighoi) Di. khara-nghu (darkness, dark; khara, black), badara-nghoi, Di. badara-nghu (flaming, the flame, spread out; ephemeral, badarā-, to flame), L. M. kitskiē-ngō, (ngōi, endeavor, zeal, kilges zealous); yadā-nigi Di. i. (poor, wretched; yadā- to be unable)



+ 42. ni khai, ni kei, Di. ni khai, ni kai : tur a-ni khai, Di. tur a-ni khai pron. tururi khai (meager, -ness, lean, leanness; tur a-, turu-, to become meager, lean); etse-ni kei, Di. etse-ni köi (lean, meager; feeble; etse-, to be or become lean, meager).

43. igir : khata-igir (dried, meager, lean; khata- to become dry)

+ 44. ô. ô (ur. gho-gö), Di. ô, ü : khäri-ô (ur. khari-gho), Di. khäri-u pron khäriü (the returning, response, answer; khäri- to return, come a back); khät-ô (ur. khata-gho), Di. khätü (hard, severe etc. khätä- to become dry, cf. Tam. kadu fort. dur, rigorous etc.), kéts-ô (ur. ketse-gö) Di. kétsü (strong, powerful, stout, difficult etc. cf. ketse a bind, connection; Tamil kattu - thu. köi to bind, fasten).

45. ôl. ôl (ghol, göl), Di. ül. ül, forms nouns denoting Agent:

khär-ôl (khara-ghol), Di. khär-ül (watchman, sentinel; khara- to look, to see cf. Turk. Russ. karaul); dras-ôl Di. dras-ül (a policeman; drasa-, Di. rassa- to rule, govern cf. Russ. yasaul), dagh-ôl (ur. dagha-ghol) Di. dakh-ül (servant, follower; dagha-, Di. dakh- to follow, cf. Fin. tata behind).

46. ôli, ôli (gholi, göli), Di. ôli, üli : surgh-ôli (surgha-gholi) Di. surg-üli (instruction; surgha- to teach, sur- to learn 4. Tab. sox- to ask).



+ 47. ôr. ôr (ghor, gör), ô. ür. ür forms nouns denoting instrument:  
tashi-ôr (tarkhor), ô. tashi-ür, tashi-ür (a whip, tashi-  
 to strike); bööl-ôr (böselegör), ô. bööl-ür (a belt,  
 girdle; bösel-, ô. bööl- to gird), khan-ôr (Khana ghor)  
ô. Khan-ür (a lance; kha-na- to lance a vein cf. K. Tas  
Ran blood, kana- to blood).

note. If the root of word contains an r, the formative must be  
 for euphony sake öl, ôl, ô. ül, ül, thus l. ch ar tshi-öl  
(ar tshi-ghor), ô. altshi-ür (with metath. a handkerchief,  
ar tshi- to clean), ô. bari-öl (bari-ghol), ô. bari-ül  
(a handle, - bari- to gripe, seize).

48. z, ô. id.: shab-a-r (ur shiba-r), ô. id. (mud, mortar, cement, shab-  
 to plaster, as the walls etc. cf. Thu. sär-sha-a-r), môla-r  
ô. mäl-a-r (the backbiting; môla-, mäl- to speak  
 evil of; and this from mô-, mäl bad) etc.

49. rar, ren ô. id.: bä-rar (ur. bagha-rar), ô. id. (dunghy, filthy,  
bä- cacare), shie-ren (ur. shipe-ren), ô. sheren (a  
 bedpisser; shie- ô. sh- to urinate).

50. ri, ô. id. forms nouns denoting place: sô-ri (sagho-ri), ô. sâ-ri  
 (a seat, dwelling, domicile, throne etc. sô- ô. sâ-, to sit, to sit  
 down); bô-ri (bagho-ri), ô. bū-ri, bū-ri (descending place, place  
 of settlement, lay, floor, pavement; bô- ô. bū- to descend, to alight);  
nū-ri (negū-ri), ô. nū-ri (the nomadizing place between  
nū-kson outok and būri; nū- to roam or move forth).

+ 51. sak (from sik), sek, ô. forms nouns denoting, "lover, fond of": eme sek  
 (a lover of ladies, eme woman); mōri-sek (one who is fond of horses,  
mōri-n horse), makha-sak, makhāsik (one who likes meat,  
 flesh; a rapacious or carnivorous animal).



+ 52. so-n, sō-n *Di. sun, sūn*; khubtsa-s(ou) *Lit. khubtsa-sou, Di. khubtsa-sou* contr. khubts-un (a dress, clothes; cf. khubtsa-la-, khubtsa-la- to put on a dress); balgha-s(ou), *Di. balgha-sou* (a city, a town cf. anc. t. balika, Tamil palli, palli flu. fala and Ham. valei 'courtyard, place, pier, pier, bātin etc. flu. fal, a wall; the outer rim of a wheel etc.) (cf. āson, ēsōn bürke-sōn (coverlet; bürke- to cover flu. bor-it id))

+ 53. shi: ide-shi (food; ide- to eat) <sup>ghar-o-shi (the going out, expense; ghar- to go out)</sup> (see its compounds under  
→ verbal nouns and participles.)

+ 54. Thik see "Adjectives".

+ 55. tai, tei, to, tō (tu, tū pron. te), *Di. tai, tāt, tu, tū* form adjectives denoting possession of or providedness with some thing: yū-tai (yaghu-tai), *Di. yū-tai* (Turk. ne-li, flu. mi-s provided with what? besmeared, soiled with what? ghar-ten yūtai bi, *Di. id.* your hand with what is it besmeared?, yū-n *Di. id.* what?); mōngō-tei, *Di. mōngō-tāi* (silvered, having silver, provided with silver or money; bi mōngōtei bi, I have money; mōngō-n silver, money).

56. tsa, tse, *Di. tsa-n, tse-n*; sō-tsa (sagho-tsa), *Di. sū-tsa-n* (a sitting place, a chair; sō: tū- to sit); ghar-o-tsa *Di. ghar-a-tsa-n* (a passage, a ford; expense; ghar- to go out), oz ki-tsa, *Di. oz ki-tsa-n* (<sup>the shuttle</sup> ~~the shuttle~~ to go out); oz ki-tsa, *Di. oz ki-tsa-n* (oz ki- to cast, to throw cf. flu. v et to cast, and vetöllö the same instrument).

+ 57. tshi *Di. id.* forms nouns denoting Agent: tōmōr-tshi (sw. temōr-tshi) *Di. id.* (a smith; tōmōr Turk. demir iron); mal-tshi *Di. id.* (a shepherd; mal cattle), khulkhai-tshi, *Di. khulkhait-tshi* (a thief; khulkhai, theft), dārem-tshi (wr. degormo-tshi-n) a robber, dārem, dārem robbery; cf. Ham. tiruda- voter, robber).



## Verbs.

1. da, de *Vi. 3em* : ghal-da *Vi. 3.* (v.t. to burn; ghal, fire), shir-de *Vi. 3.* (to paint, to color, to lay on lac; shir color for wood, stone, etc.) || olga-dā-, olo-d-, *Vi. 3.* (to be increased; olga *Vi. 3.* olon much, many); bagha-dā-, bagha-d *Vi. 3.* (to be decreased; bagha little, few).
2. dshi *Vi. 3.* : baga-dshi *Vi. 3.* (to become rich; bagan, rich); ü bül-dshi (wr. ebül-dshi), *Vi. 3.* ü bül-dshi (to winter, to pass the winter; ü bül, *Vi. 3.* ü bül the winter).
3. <sup>ge</sup>gi *Vi. 3.* : shü-gi *Vi. 3.* (to noise, to shrill; ~~shü~~ from the onomat. shü, cf. shü-zü-g); dshir-gi *Vi. 3.* dshir-ge (to sing as birds, to prate; dshir onomat). This formative seems to be allied to ge - to say like the manchu se - to say, and Ham. en - to say, ~~used~~ used with onomatopoeious words. *E. M.* gelab-kē gelab-kē (to glimmer, to glitter) shows the for kē *Vi. 3.* kē (to do).
4. gira, kira *Vi. 3.* kira : *E. M.* dshir-gira (to noise, to buzz); khok-kira-, *Vi. 3.* khok-kira-, to saze, the khok-ol).
5. la, le *Vi. 3.* mostly pronounced in both dialects as l, or al, el. uso-lā-, *Vi. 3.* uso-lā (to water; uso, *Vi. 3.* usun the water); takha-la *Vi. 3.* (to shoe a horse, etc. takha a horse shoe); k'ereq-el (wr. k'erek-lo) *Vi. 3.* (v.t. to need; k'erek, *Vi. 3.* k'erek need). Na, ne is the euphonized shape of the same formative after foregoing na, sam-na *Vi. 3.* (comb; sam a comb).
6. r *Vi. 3.* changes the transitive verbs ending in l, into intransitives, thus: khaghal *Vi. 3.* (to break v.t.), khagha-r (to be broken etc.); sandal *Vi. 3.* (to scatter), sanda-r (to be scattered).

[verb



7. ra, re *Bi. id.* : ulā-rā- (ulaglan) *Bi. id.* (to become red, ulān red); ügei-rē- *Bi. id.* ügāi-rē- (to become poor; ügei, *Bi. id.* ügāi, not want)

8. zgha, zge *Bi. id.* zgha, zge : noyā-zgha-, *Bi. id.* noyo-zgha- (to show or behave one's self as lord); mede-zge- *Bi. id.* mede-zge- (to show ~~the~~ one's self as a knower; mede-to know).

9. sa, se *Bi. id.* : urok-sa-, *Bi. id.* uruk-sa- (to love some body as one's own ~~admirable~~ kindfolk; urok, uruk kindred cf. ru. rok-on, am. arug-āna proche, voisine, arugu, voisine, arug, voisine); *Bi. id.* eme-se- (to be fond of ladies; love woman)

10. shi, *Bi. id.* : oro-shi- *Bi. id.* (to enter, to take place, to settle one's place); aldar-shi- *Bi. id.* (to become glorious; aldar, glory).

11. shiā, shiē (shiya, shiye) *Bi. id.* shā, shā : mō-shiā- (magtoshiya-) *Bi. id.* mū-sha- (to regard as bad, to reproach; mō, mū, bad); drōb-shiē-, *Bi. id.* rōb-shā- (to approve, drōb, rōb, correct etc.)

12. ta, te *Bi. id.* : kir-te (ur. kīr-te to), *Bi. id.* kirte- (to become soiled, dirty; kir, *Bi. id.* kir, soil, dirt); bak-ta- *Bi. id.* (to be included, inserted, comprised; bak a bind). 7 cf. 4. kir

13. tsa, tsa *Bi. id.* : dulā-tsa- *Bi. id.* (to grow warm; dulān (ur. dulaglan warm); esergō-tse-, *Bi. id.* esergū (to oppose one's self, to resist; esergō, esergū, opposite)

14. ashigina, gina *Bi. id.* : shar-ashigina- *Bi. id.* (to arise as arial leaves); ta-ashi-gina- *Bi. id.* (to sound as thundering)

15. ahila, ahile *Bi. id.* : ahila-ahile- *Bi. id.* (to have some body as one's own elder brother, ahila elder brother); ahē-ahile- *Bi. id.* (to treat some body as one's own younger brother; ahē (ur. deū-degū), *Bi. id.* ahē, younger brother)



## Syntax

## § 28. Simple Sentence

~~Нэгдсэн хэргийн хэл~~

A <sup>simple sentence</sup> ~~Нэгдсэн хэргийн хэл~~ in the Mongolian language may be made up α) of a Subject, Predicate and Copula, β) of Subject and Predicate γ) of Predicate <sup>only</sup> being the Subject suppressed:

teriger yamar bāimā (What weather is it? prop. the sky what is) | ghāi ügei (it is no matter, prop. evil not) | dolān bāimā (it is warm, pr. warm is) | sālkildā dshi bāimā (it is windy, pr. wind-acting is) | ōlg ōndōr bāimā (the mountain is high) | Geser bi (Geser lives or exists) | bol bā (it became <sup>ie</sup> ready or finished) | dūr be (it is finished, it is out) | dxok siy (-drof soya, let us stay or stand <sup>or</sup> stop)

The copula may be often dropped and indicated by the disposition of the constituents of the phrase, ~~Нэгдсэн~~ what mostly happens in proverbs, thus:

ügeitei künī shūdō khurtsā (the teeth of a poor man are sharp), ü k'ōk künī qūdō khurtsā (the eyes of a lying man are sharp).



## § 29. Coordination of words.

Nouns and nouns may be coordinated a) without any conjunction b) by being followed by the numerals khoyar (two), ghurban (three), dörbön (four), etc. according to the number of the preceding nouns γ) in the lirat by the gerund bolon (becoming, being = and) δ) in the literary language by ba (and) and by the gerunds türiülen, türiüledshi (going before = and the other) ε) by tshi (wr. tsu) tshigi (asque), tsh' khamiä ügei ..... tsh' khamiä ügei (et sine discrimine = as well as), thus:

malägha (1) döl (2), ghotol (3), ömöd (4), tsamtsa (5), öimisö (or öimög, sö) (6) ömösma (one puts on the cap (1), cloak (2), boots (3), breeches (4), and (seats) shirts (5) and sockets (6).) | tshi bide khoyar gabon (thou and I <sup>two</sup> we walk) | Khormusha teri, ger türiülen ghutshin gurban teigerner (God Khormusha and the other 33 Gods) | shöni tsh' khamiä ügei ödös tsh' khamiä ügei (by night as well as by day).

It is to be noticed that from more coordinated nouns it is the last one, which admits of case-signs, thus:  
sädik momö somän ab (take thy quiver, bow and arrow)  
tshi bide khoyar to yüni dshirghalai bi? (thou and I what pleasure have we both?).

Adjectives and adjectives are coordinated without any conjunction, thus:

ghutäson mö köldögör! (You dishonored and vile decree, pit man!) | yäson nügöltei tshü böltei (<sup>tsh. biltai</sup>) (khukhon (kükhen)) bi tshi? (What a sinful and vicious girl thou art!)

Verbs and verbs or verbal nouns and verbal nouns are coordinated by putting them all but the last into the gerund-forms, thus:

Oron däre ghartshi untodshi keptedshi nöirsodshi amorla (he or she went to bed, fell asleep, lay and having slept became restored).



### § 30. The Subordination of words.

Nouns are subordinated to nouns 1) by being simply put before them 2) by being put the subordinated or defining noun into the genitive case, which agreeably to the general Huranic rule must be followed by the defined noun, thus:

- 1) Kho bilghan lama (metamorphose priest = a ten ate priest),  
ba dir tshi lama (a beggar lama) | önötshin botōgha (the orphan young of camel) | akha khoton (elder brother town = chief town, capital, called also türüütshin khoton) | ere nottai (a male dog) | ere kün (a male man - a man) | eme or ekener kün (a woman) | toli bitshin (a mirror writing - a fiction, story) | ükör bö (ox gun - a cannon) | ghar bö (hand gun - a pistol)  
 2) ghal-in khän (fire king: the king of fire) | oros-in oron (the Russian empire = the Russian empire) | Hatsarghan-in ghöl (the river of Hatsarghana) | Kiyakhoïn ulos (the people of Kiyakhta) | draison draül-in yümö (things of different kinds) etc.

Note. Such arrangement of words as: Geser khän (Geser the king or king Geser) | Nulum talä (the plain of Nulum) | Tshvindan emtshi (Tshvindan the physician or doctor Tshvindan) | Naintai batshi (Naintai the teacher or professor or Naintai) etc. might be looked upon as appositions, but we can take them as belonging to the first category too.

Nouns are subordinated to pronouns by putting them before these, thus:

Geser bi (I Geser) | ekener kün bi (I a woman) | akha ta (you elder brother) | kün tshi (thou a son) etc. But remark such phrases as: namaig' tshima mötai äsäli munikhak gen-ö-tshi? (doesst thou say me a fool like [thyself] thou a villain?) for after the rule it ought to be mö tshimatai (villain thee-with).



Nouns are subordinated to adjectives and participles

α) by putting them before these β) by putting the nouns provided with different case-signs before the adjectives or participles, thus:

α) Darmati nereshei (one by name Darmati) | Segeltei getshi (one called Segeltei) β) Khând' khäirähai (dear to the King, regi carus) | abkhod' or abkhaš' durāhai (willing to take or fond of taking) | nād' khamiāhai (belonging to me) | Khamogōg' medektshi (all knowing, omniscient) | tō. mörōs' khatō (harder than iron) | khamoghās' tūriūtshin (first of all), etc.

(Adjectives and adjectival pronouns are subordinated to nouns by being put before these like as in the most of Huranian and Neutonic languages, thus:

bolo kharā tsholō (a cylindrical black stone) | tarbōn kün (a dwarfish man) | bātor eme (a brave woman, a heroine) | ken kün tshadāna (which man can do?) | tere utshirār by that reason, but cf. ōirat utshir tūgār, reason that-by - there-  
for.

(of 1 and 2nd person)

Exceptions from this rule: α) The possessive pronouns moosh follow the nouns determined by them, thus: abā-min (my father cf. th. apa'm) | ek'e-tshin (thy mother) | khān-tshin (our King) | ulos-ten (or tan' ulos, your people). But we must say tūn' ügār (by his word), tejen' dukta (it is their will) and we may say tan' dearlightār boliga (we will or let us be-acting- by your order). β) The adjectives sāin (good) mō (magho, bad) and some others provided with the ending hai, hei (which forms of nouns adjectives) follow the nouns determined by themselves, thus: tshinok (tshimok) mōhai (having bad ornament) | tshinok sāihai (having fair ornament) | terike mōhai (having bad strength, decrepit) | kōl kündōtei (having heavy foot - pregnant, with child) | nokhai sāisāim khaya bātor; noyan sāisāim nūr bātor (the wall of that has good dog is secure; the face-honor- of that has good master - ruler- is secure)



8) the adjectives büri (every, each), bügö (every, all) follow the nouns, they determine them, thus: kün büri d'äge tsholön tsai öge (he gave every man a brick-tea) | kün bügö (every man, all men). But we can say bügö ulos (all people, the whole people).

The adverbs precede the adjectives and verbs which they are to define, thus: tor tsaghan (very white), neri säikhi (very good, the best) | ghantsāran yabola (he has gone alone).

Note. In such phrases as: uk mōdān alḍaba (he has let escape him for being himself of bad origine) | ukhān säindān (because one has good mind) etc. we cannot assume that the adjectives are inverted, for uk mōdān and ukhān säindān are for uk mō bolkhodān (the origine being bad in = for being the origine bad) and ukhān säin bolkhodān (for being the mind good). In this same manner we must perceive this proverb too: erē kün dralōndān, ... yamāni makha khalōndān säin (a man is good when he is young and the goat meat is good when it is warm) ~~for~~ being for erē kün dralōn bolkhodān, yamāni makha khalōn bolkhodān säin.

(pronouns and adjectives used as substantives too)

Nouns (are subordinated to verbs: a) as direct complement (or object) b) as indirect complement and γ) as circumstantial complement.

When the direct complement is used in a partitive or indetermined sense, the noun will be put into the partitive case, which is mostly like the nominative, thus:

khobhosō ali! (give -me- a dress) | torighoriki atsarā, ta (he brought a knife) | usō atsa (give some water) | modo tsabshiba (he has cut wood) | bitshik bitshi (write a letter!) etc.



If the direct complement ham is used in a determined sense, the nouns subordinated to transitive verbs must have the accusative case-sign, which by this circumstance is proved to have been originally a demonstrative particle. The pronoun must be of course seed always used with case-sign, thus:  
tere tshamraig' drodokh' (he will there beat) | usoig' atsa (give the water) | tashiörcän abba (he took his whip) | bitshig'ig' bitshi (write the letter)

There are in the Mongolian language <sup>also</sup> ~~two~~ <sup>many</sup> transitive verbs to whom two direct complements are subordinated; the first of them must have the acc. case-sign, while the second one must be put in the partitive case mostly resembling to the Nominative, thus:

teden tünig' khän sölgöba (they made him King prop. made sit) | nöge khobilghanän khoyar shabi bolghaba (he made one of his metamorphoses two disciples or he turned one of his ones into two disciples) | tünig' mun'khak gobe (he called him fool)

Many Mongolian verbs (some times even intransitive ones, too) will have a direct complement, while the corresponding ones in other Turanic or Uralic languages rule an indirect object, thus:

k'enig' k'elibe ba? (to whom spoke you. k'ele- to speak) | Badmaig' nâr ge (Öirat, call Badma hither, ge- to say) | ene tün kölään öböstö (this man has sore feet, öböt- to ache) | sandâ ghan yûni tolav' dzobon a-tshi (what for dost thou torment thy mind, dzobo- to pain one's self) | tshig'ö tshi khuröghan köldödshi orkäba (he got his little finger frozen, köldö- to freeze) | barön müdän kiläidöhi (he squinted his right eye) | dzün müdän khara döhi (he looked with his left eye) | ge ricäsän k'eltebe (he lay-making-his will, k'elte- to lie) | ghöbig' aöl' (pass the desert) | dabä-g' daba (pass over the mountains!) | ghölig' ghatot' (pass the river!) etc.



The case of the indirect complement is the Dative (allative, illative, limitative, locative, causative) case and it is ruled by all verbs, which have the slightest idea a) of motion to B) being, resting at and γ) cause, thus:

k'end' ögbe (to whom did he, she give?) | gerte örö (go into the house) | k'öldö öröba (-the child- commenced to walk prop. is entered the foot) | gertän iräbe (he, she arrived home prop. at his house) | tüliend' otshi-ba (he, she went for wood or fuel prop. into wood) | usond' otshi-ba (he, she went for water prop. to the water) | bigende mö, tusa bolna (is with be good, good for thyself pr. to thyself) | gertän bi, or baina (he, she is, at home) | tsetsek ölgand', tsetsen khoto-d' gharna (the flower comes forth on the mountain and the wise in the remoteness, Prov.) | yünd' bayarladshi (bayarladshi) or ghonovgoshi söng-tshi? (at what art thou prop. sists thou rejoicing or sorrowing?) etc.]

In such phrases as:  
ene dralö sanä öröba  
(this young man has come  
to (?) mind), ene mori  
kütshö öröba (his horse  
has got force) the Dative  
case sign is omitted,  
it ought to be ene dea,  
londo, ene morinde.

1. Note. As the Mongolian language, like other Turanic ones, has no verb corresponding to the Aryanic have, to have, the verb bi (bui) or bainä (it is, there is, there are) with the Dative case of the possessor is used for that purpose, thus:

nadä onöngön bi or bainä (as one money is = I have money) | tsham ad' tsöge bain-ö? (is father at thee = hast thou father?) | tünd' keshik ügei (at him luck is not = he has no luck). But we can say too: bi, tshi, tere, bide, ba, theden möngösei (I am, thou, he, she, we, you, they more enjoyed or having money)

2. Note. As the agent of a passive verb is looked upon as cause, the Dative is used, thus: yamar üilen-d' dei, legdöbe tshi? (by what fact avest thou over come?) | khoto nad' tsharagdana (the town is seen by me, the town is visible to me).

When a transitive verb has a direct and an indirect complement, the position of these will be defined by the emphasis, for the more emphatical of them must be placed immediately before the verb, thus: lamad' dshalkhan yümä ögbe (he gave ~~the priest~~, some little thing' to the priest) and dshalkhan yümä lamad' ögbe (he gave, the priest' some little thing) | tere nad' mandshu k'ele surghadshi bainä (he teaches me, the Manju language' and not an other one)



Note. The same rule of arranging the words in a sentence after the emphasis is common with the Hungarian, Turk-Tataric and Tamil languages too, in <sup>all</sup> these the most emphatical word must be placed before the verb.

The cases of the Circumstantial complements are Ablative, Instrumental and Sociative.

The Ablative (clative, relative) case is ruled by all verbs, which involve some idea of <sup>the</sup> motive from, thus:

khānās' irībē tā? (whence did you come?) | gerāś' ghar. bā (he, she went out of the house) | teiger ēs' bōbā (he, she is descended from heaven) | yūmās' āidohi bāmā-tshī (of what art thou afraid?)

Note. Besides this natural application this very case is used with verbs denoting gripping, fastening and able to rule three complements, thus: one tūnig' ghar. ās' būribā (~~he~~ <sup>she</sup> seized or took him, her by hand) | tere mori ān (Acc. Refl.) olōs ār (Instrum.) modon-ās' (Ab.) oyā dōhi or kiba (he tied prop. left tied his horse by a cord to a tree) &c.

The Instrumental (Causative, mediative, modal) case is used to denote <sup>of</sup> the means, by which the action is effected <sup>or</sup> the way, by, or along which the motion goes on, ~~the~~ <sup>the</sup> material of which any thing is made, thus:

khobilghan. ār. an meśēbe (he noticed-it. by his magical power) | kūngērān ilgebe (he sent it his son) | khoyār kūmēr atsārōl. bā (he got brought-it. by two men) | tōmōrōr (-ār) ali. bā yūmā kēnā (people - make of iron different (whatever) things) | dxam ār āisvī <sup>†</sup> (he, she, it comes on the way) | shobō kēi agharār nistohi yabōnā (the bird flies-prop. flying walks - in the air) | ōlāin shiliār yabōnā (he walks along the crest of the mountain).

<sup>†</sup> Note. This verb is used only in the 3rd persons of the Present.



Note. This same case of the avistic verbal nouns denotes instead of, and that of the past verbal nouns has the meaning "since". Thus: en-ūgār (Inst.) yabōkhār (Inst.) ūgār yabō! (instead of going by this way - go by that!) | hēdshies tōrōsōr (ā) cime yūmō üdre ügei (I did never see such a thing since I am born from my mother) | Geserig (cf. Sub. Sentence) otshīsār yisen dshil bolbā (nine years passed since Geser went away).

The Sociative case denotes connection, partnership, thus: k'ensai otshikho sa? (with whom will you go) | tshamatai ghan (Soc. Repl.) yabiy' (let me go with thee) | gerseigān (Soc. Repl.) irēbe (he came with his house - tent, i.e. he came and brought along with him his tent) | emeigān (Acc. Repl.) dalinātai-n (Loc. w. Demonstr.) bōlghaba (he alighted his wife together with her carpet-bag).

Verbs are subordinated to nouns (pronouns too) in the forms of participles, thus:

Örgötsön k'ük'ed (adopted children) | gharson k'ū (the born son) | tsetsegleke tsak (flowering season) | dshie gtakh' yūmō (some thing to rejoice at; the rejoicing) | bū son ghadrar (the descending place, the place where one descends) | tsholō khā (where) kābisān ghadrar-an (Dat. loc. with Demonstr.) kündō bāin-ō? (is the stone heavy on the place where it is placed upon?)

7 Note. These examples show the way by which the Mongolian language can dispense with the Organic Relative Pronouns unknown in the genuine Turanic languages.

Verbs are subordinated to adjectives in forms of gerunds or verbal nouns put in the case ruled by them, thus:

ghā<sup>th</sup> k'isel' sāikhān mori (a horse fair when pacing) | khārā khad' sāin (fair to see) | idēk'ed' amakai (taste-ful to eat) | üdre k'ed' mō (bad to look at) | tsholō önkörölseñtei (Soc.) āvāli (like to rolling a stone).



122) X 121 elēbejō.

Verbs are subordinated to verbs by being put as gerund before the verbs determined by them; and this way is used not only to complete verbs, but to form compound verbs replacing the verbal directives of the Aryan languages. Thus,

1) kēlēdshi kēlē- (to commence to speak; kēlē- to begin) | kī-tshiēdshi alā- (to endeavor to kill; kī-tshiē- to strive) | seriūlēdshi bitshi- (to write into clear; seriūlē- to make clear) | gōr-ōlēdshi irēbe (he came a hunting) | kēlēdshi tohāda- (to can speak) | ūdre(n) yaḍa- (to can not see = to hate; ūdre- to see, to look) | iḍedshi bol- (to be able to eat, to be eatable) | khārbodshi alā- (to kill by shooting) | bitshidshi ūdre- (to try to write; ūdre- to see, to look).

2) ab-tshi otshi- contr. ab-atshi- or ab-ētshi- (taking go away = to take away, to carry away) | ab-tshi ghar- (taking go out = to carry out) | ab-tshi orō- (taking to enter = to carry in) | ab-tshi ire- (taking to come = to bring) | khuldadshi ab- (bargaining to take = to buy) | bitshi/ab- (writing to take = to write down for one's self) | botṣadshi ab- (returning to take = to take back) | kēdshi ab- (making to take = to make for one's self) | kēlēdshi ōg- (making to give = to make for an other) | kēlēdshi ōg- (speaking to give = to dictate) | oldshi atsa- (finding to give = to find out) | botṣadshi ōg- (returning to give = to give back) | iḍedshi orki- (eating to leave = to eat up) | alādshi orki- (to kill completely) | tāildshi bābī- (opening to put = to open) | khāridshi ire- (returning to come, to come back) | yābodshi otshi contr. yāb-tshi- (walking go away = to go away) | tāpnāki tālād dūrbe- (tobacco drawing he finished = he smoked out the pipe).

Verbs may be yet subordinated to verbs by being put as verbal nouns into the cases ruled by the following verb, thus:

tāpnāki tālād khān (acc. Repl.) bāiba (he ceased to smoke tobacco) | yābō khān shītēsen-ō (have you resolved to start up) |



§ 31. Coordinated Sentences.

Sentences are commonly coordinated without any conjunction, thus:

Asāi bi, ô! (there is tea and drink)! erō k'ün shālōn,  
dān, yamāni mātha khalōndān s'äin (u man is good,  
when he is young and the goat meat is good, when it is  
warm).

But the most common way of uniting sentences exists in putting the verbs into the gerund form ending in dshi or ad, ed, thus: Narā shingedshi üdeshi bolba (the sun has set and it grew evening) 1 gerān irēd, khōlān  
üdeshi kibtebe (he/she came home, eat his food and lay down).

S. 32. Subordinated Sentences.

Sentences are subordinated to sentences a) by the different cases of the verbal nouns, thus:

'Here mini irësenig' meleksär gerte orökhgei bolbo  
(he by having noticed my coming having come would not  
enter the house = As he had noticed, that I had come, would  
not enter the house). Morighol ulosin yoso küküi?  
ghar khod' (But) cingedshi baidäk (the custom of the  
Mongolian people, when a child is born, used to be thus).

b) by verbal nouns with the postpositions: orid', oridār (before), khöinä, khöishi, süldē (after), tolad', tolta (for, because), bishi, oridan (besides), khorond' (while, during), ädäli, shit, meto (as if, like as) etc.

k'ān sān bolbo-tshig' (cf 41) k'elē'kēs' nāishi  
(his/her = ōrādār, before) medegč'ek' ūgei; Asasō nimkēn  
bolbo-tshig' khatkhatkhas' nāishi Asōrād-ūgei.  
(A man, good) as he is, will not be known, before he does  
not speak; the paper, thin as it is, will not be holed  
before it is not pierced).



bi lama kün tola (for bol khoi tola) tämäki tatäth-ügeri (because I am a clergyman I do not smoke).

c) by the gerunds, but chiefly those ending in sal' tel', te (until, during, while), mtsa, mtse (after) - khä sar köder (when, as, if etc.)

d) by the conditional mood (-bol, bel, bas, bes)

e) by the adversative mood (-ba tshi-g', betshi-g', -son tshi, sen tshi, though, although)

Note. If the subject of the subordinated sentence is different from that of the principal sentence, the former must be put in the Accusative, thus:

otshir-ig' irätel', bide dö bitshiye (till Oshir come, let us write songs) | geser-ig otshisär yien dshil bolba (nine years passed since Geser went away) | namaig' tövökiöd yirtincöin asak samö bälkhö (When I will be born, the period of the world will be in confusion) | lama-ig' ene surghal öki köder öbölsön kün drakiaqhän drakina (When the priest gives this instruction, the sick man makes his will, i.e. the priest gives the instruction before and the making of will follows).



(His. Kamen dicens)

f. As the Mongolian language has no Subjunctive mood nor conjunction like the Aryan *ut*, *quod* (that) and the use of the Verbal nouns in many cases is impossible, the Mongolians like other Turanians must turn the Aryanically subordinated sentences into principal ones and unite them by the gerunds *ge-dshi*, *gēd*, *ge-mtse* (saying, by having said), thus: Go and tell him to come (i.e. die <sup>him</sup> *ci ut veniat*): *otshi-dshi* (going = go and) *tere* (come!) *gedshi* (saying, by saying) *k'ele* (tell, speak!) he sent me to you to tell you that he has head ache and cannot come: *tere* (he) *namaig* (me) *otshi* (go!) *gedshi* (saying) *otologhai mini obosna* (my head aches) *irekungei* (I come not) *gedshi* (saying) *k'ele* (tell!) *gēd* (having said) *4andō* (to you) *ilgebe* (he sent!) Ask why he did so: *4a-shi* (thou) *yūnd* (to what = what for) *tingedshi* (thus, saying = in this manner) *k'ebe-tshi* (didst thou?) *gedshi* (saying) *asō* (ask!).

### The Iteration of the finite Verb.

The iteration of the finite verb of the foregoing <sup>or verbal noun</sup> complete sentence in any form of gerund <sup>links the</sup> sentences to sentence and so make a whole narration look out like a complex sentence. Nevertheless in translation we must stop at least at any finite verb, thus:

*Üglō boldshi narā gharkhod' serēnā; serēd' bostshi khobtosān omōsōd' . . . . tsāi omā . . . ōsoni sūlde iilān k'ēdshi yabōnā* (When the morning dawns and the sun rises, he awakes; then-prop. awakes - he rises, puts on his clothes . . . . and drinks tea. After having drunk goes to work etc.).



## Chrestomathy.

I. Part. East-Mongolian

II. Part. Oirat-Mongolian (Khalmir).

As the Mongolian poetical style is much simpler than that of the prose, I put the folk-songs before the prose pieces and provided each of them with word registers (after the writing) that every body might control the translation and acquire some lexical store for the prose pieces. The names given under the folk-songs belong to them who dictated me the respective piece.



## I P. East-Mongolian.

## Folk poetry.

## 1. Dō

Üle gharbol.

borǵne orōna khū;  
ügerän öldron söbol.  
khōtshi gharṇa-khu<sup>†</sup>

Tshirēd yabōkhodān  
tshirghan elēdek;  
tshini-min' kelēsen kile  
tshikīrīn amtarai üsāl'

Ergin norābol,  
eles' boldok;  
eligen ērān söbol.  
emerlingöin dshā'!

Lūsīn Vordshi.

## 1. Song.

If clouds rise,  
rain will fall;  
if a match meets with another and bit together,  
it will rise a slander.

By being dragged  
the sled will be worn out;  
the word, thou who ~~art~~ art mine, hast spoken,  
is like the taste of sugar.

If a riversbank crumbles down,  
it turns into sand;  
if (young people) sit with their kindred,  
it is a pleasure!

1. egüle (the cloud); cf. ö, lq̄ elevation) 2. ghar- (to go out, to rise) 3. borogha (the rain) 4. orō- (to enter, to fall rain, snow) 5. khū is rhythmical additament. 6. üge (joint, limb; time, generation, age) 7. aghol dza- (to meet) 8. bagho- (to sit) 9. khōtshi (a slanderer, a slander) 10. tshir- (to drag) 11. yabō- (to walk) 12. tshirgha (a sled) 13. elē- (to become worn out) 14. tshini (thy) 15. mini, minai (my) 16. kile- (to speak) 17. kile-n (tongue, speech) 18. tshikīr (sugar) 19. amta (the taste) 20. üsāl' (like) 21. ergi (bank, shore) 22. norā- (to turn the full down) 23. elēsō-n (the sand) 24. bol- (to become, turn into) 25. elige (the liver, kindred) 26. emerlingöi = amorlin-ghoi (pleasure etc). 27. dshā (it is hardly more than an interjection *deu* meaning, lo! yes, it is so! indeed!)

†) This syllable is but a rhythmical addition without any meaning.



## 2.

Dxa mürengin Asetsek  
 dxaγāndān ghaighana;  
 drabdan ügei durosoktshi  
 emēgen bōrol ēdshi-min!  
 Enger ghadzar kholo bi,  
 erteleskēdshi mordāre;  
 engin kūmōn khārte bi  
 sergemdshilēdshi yābāre!

Khāisān khara mori  
 khadrār darād kōlōsōte;  
 khabar mamarin serūnde  
 mini ēdshi kōrēkōi!

Sharā khadain oroid'  
 shara oyōn erdeni;  
 sharā orōghān shimōlsen  
 mini ēdshi kōrēkōi!

— Lūsīn Dordshi.

## 2.

The flower of the river Dxa  
 is waving by its fate;  
 oh my old, grayish(haired) mother,  
 (who art) longing incessantly after me!

Enger land is far,  
 may, ride early out;  
 the foreigner is dangerous,  
 may, go cautiously!

The Kettle like black horse  
 is by pressing the bridle down in sweat;  
 Oh my mother (thou art) pitiable  
 in the cold of the spring and autumn!

On the top of the yellow rock  
 is the yellow precious stone.

Oh my pitiable mother!  
 (who) has suckled me with thy  
 yellow colostrum.

1. müren vulg. müren (the river) 2. tristok (the flower) 3. dxaγā (the fate) 4. ghaigha-  
 (to be agitated, to wave) 5. drab, drabdan (leisure) 6. ügei (without) 7. duras-duras-  
 (to long for, after, to lust after, etc) 8. emēgen (old woman) 9. bōrol (grayish) 10. ēdshi, ēdshi  
 (mother) 11. ghadrār (the earth, land, country) 12. khola, kholo (far) 13. erte-les-ki-  
 (to make early) 14. mor da, mor do- (to set out, to ride out) 15. eri (the space, breadth,  
 side, boundary; engin foreign) 16. kūmōn (the man) 17. khōr, khōra com. khār (harm,  
 danger, poison) 18. serge-mdshi-le- (to be vigilant, cautious) 19. yābō- (to go, walk)  
 20. Khāisān (the Kettle, which is commonly smoky and black) 21. khara (black, cf. ham kār  
kariya) 22. mori-n (the horse) 23. khadrār (the bridle) 24. darō- (to press down)  
 25. kōlōsōn (the sweat) 26. khabar (the spring season) 27. mamar (the autumn)  
 28. serigün (cold, chill) 29. kōgere kōi (poor, pitiable) 30. shira, shara (yellow)  
khada (the rock, cf. kat. kaya) 31. oroi (the top, vertex of blu. ozom) 32. oyo, oyōn  
 (precious stone) 33. erdeni (cf. ratna id.) 34. orok (the colostrum) 35. shime-göl-  
shimōl- v. caus. of shime- (to suck).



Altan - Bogdoin shilid'  
altan ghorgholtai dörögen,  
atshite börol abaighan  
sanäsondän dölön.

Ögin öndör dabag'  
öglö erte dabon,  
öbögön börol abaighan  
sanäsondän dölön.

Geser badmain tsetsek  
gegeldzen ghaighad näighenä;  
geneken bagha namaig'  
Gegen tshödshi örshiyä!

Khakir ike ghobig'  
khabite kër erän tölön;  
khân edreni khairäig'  
khamto bürin erän kürtag'!

Kërleri ghölün usöig'  
kên tshi bolghon öghad,  
kêmdsh'ügi dshirghakh yûman  
ghurban bogdo örshiyä!

7 cf. Tam. *ekku-*  
mutter.

1. *Altan* (gold) 2. *bogdo* (holy, majestic; both nouns are often applied as proper name to high mountains) 3. *shili* (the hinder part of the neck; top) 4. *ghorgholtai* (the name of a singing bird) 5. *dshirge* (to sing as birds) 6. *atshi-tu, atshi-lai* (provided with benefits) 7. *boghorol* (gray, whitish) 8. *abä* (father) 9. *sanä* (to think etc.) 10. *dagholä* (to stand, to sing) 11. *egö* (elevation, highness etc.) 12. *öndör* (high cf. Tam. *undu* - mother, s'elover) 13. *dabagha* (a high passage, mountain, top) 14. *öglö* (morning, in the morning) 15. *erte* (ear-ly) 16. *daba* (to pass over) 17. *ebögön* (old, old man) 18. *Geser* (proper name, but explained by my lama to mean red) 19. *Badma* (a proper name, skr. *Padma*?) 20. *tsetsek* (flower) 21. *gege, edre* (to be bright, splendid) 22. *ghaigho* (to be agitated) 23. *naiigha* id. 24. *gene* (weak, feeble minded cf. *the gengen*) 25. *bagha* (little) 26. *nama* (infl. base of Acc. *bi* 9) 27. *gegen* (bright, holy) 28. *tshödshi* (Genius) 29. *örshiyä* - *örshie* (to pity) 30. *khakir* (big, strong) 4

43. *ike, yake* (great) 32. *ghobig'* (a waste land barren land, cf. *the kop-shi*, to be used away, *kop-asz* barren, bald) 33. *khabu* 40. *khatolai* (able cf. Lat. *cap-ax*, *the kop-asz*) 34. *keger* (red horse) 35. *taghol-* (to pass over a plain land) 36. *klaghan* (emperor) 37. *edren* (lord, master) 38. *khairan* (grace, favor) 39. *khamto* (all together), *kar* 40. *büri* (every, each) 41. *kürte* (to partake) 42. *ghöl* (a river, cf. *Tam. kulam* a lake) 43. *usö-n* (water, *the viz*) 44. *kên* (who?) *tshi* (and, also, too) *bolghon* (to make; *kên tshi bolghon* = *kên bolbo tshig'* whoever) 46. *agho, oglo* (to drink) 47. *kêmdshi* (measare) 48. *ügi* (without) 48. *dshirgha* (to joyful) 49. *gaghuma* (thing, used to show that the participle is to be taken as verbal nouns) 50. *ghurban* (three; *ghurban bogdo* are the *Dalai lama*, *Ban tsün bogdo* and the *Khutuktai* of *Küiken* in *Mon. golia*).



3  
3

On the top of the mountain Altan-Bogdo  
the goldfinch is singing;  
(And) I sing in remembering  
my good gray father.

the very high top  
I pass early in the morning;  
(And) I sing in remembering  
my old gray father.

the red Bodma flower  
is with glance fluctuating;  
mayst (thou) holy genius  
bless me, who am young and feeble.

Whoever drinks the water  
of the river Tierlen;  
Let the three holy persons  
grant him a measureless joy!



Daghān daghān khara.  
daidani bitegä unäre!  
Damin amārik bāibā-tshig;  
daghōlād bitegä mordäre!

Tshikiren amtate bolbo-tshig;  
dshingār idedshi bold-ugei;  
dshinken amārik bāibā-tshig;  
daghōlād mordodshi bold-ugei.

Dabusō amtate bolbo-tshig;  
dainghāron idedshi bold-ugei;  
damin amārik bolbo-tshig;  
daghōlād yabodshi bold-ugei.

Lisin Dordshi.

Thy young black horse  
do not ride continually;  
though (thou) hast a true mistress,  
ride not out followed by her!

Although the sugar be tasteful,  
one can not eat it by pounds;  
Although (one) has a veritable mistress  
can not ride out followed by her.

Although the salt be tasteful,  
one can not eat it alone;  
Although one has a true mistress,  
can not ride out followed by her.

1. dagha (a young horse from 2-4 years old) 2. khara (black; daghain or daghān khara the black one of the young horses) 3. dain (single, simple, sole, daidani without change, always) 4. bi-tegä = lit. bu (prohibitive particle conjugated <sup>dat</sup> bi, let it not be!) 5. unä - (to mount a horse) 6. dam-in (remarkable, worthy) 7. amarak amārik (beloved, lover, sweetheart) 8. bai - (to stay, stand, be, exist) 9. dagha-gh-ol v. caus. dagha - (to follow) 10. morda - mordo - (to set out, to ride out) 11. tshikir (the sugar) 12. am-ba-bai, amtaku com. amtate (having taste, tasteful) 13. bol - (to become, to be) 14. dshin (pound measure, weight) 15. ise - (to eat) 16. bol-d-ugei for boldok ügei (it becomes commonly not, one may not) 17. dshinken (true, veritable) 18. dabuson (the salt) 19. yabō - (to go, to walk, to set out).



5.

- a) Ülemdahi tohanartai tögöldör,  
 B. Öngö tonömal tolishik  
 8) Üdresk'öleni tsaraigi-tshin'  
 7) Üdre bes'elakshin tögös dshā!  
 —  
 a) Ishighon setkilig' boliyaktshi,  
 3) K'ö'k'ö shobōni ēgeshikshik.  
 1) K'örēken eyelēsh aghalindān.  
 8) K'ürnen sökkon oronte dshā!

Badmañ dondās' debeldresen;

1) 100. Balin amtatai ādel'

Bayirladahi idēbes,

Rhanashi ūgei dshā!

Askhan tengerin dēlig' omōsiya!

K'ölge dalain dshirghalār dshirghaya!

Lusin Dordshi.

5.

5. If one looks at thy beautiful face,

a) full of many qualities

3) (and) resembling to a splendid looking-glass,  
(must cry out that is perfect in quality!)

8) Her voice like the melody of cuckoo bird

a) is captivating the wildest heart.

1) She is fairly agreeable in her <sup>manners</sup> ~~interview~~.

8 (and) how I fit it in, when she talking with!

She has stepped forth from among the lotus:

she is sweet like honey

(which) if one eats rejoicing  
can not become satiated!

Let us put on the cloak of the little god.

(and) ~~and~~ rejoice with the joy of the large sea!

1) 100. The explanation of my lama as for the expression "askhan" <sup>tengerin</sup> means that last born <sup>tenger</sup> tenger, last born child are highly favored. Cf. the Tibetan expression "the line, like a little god".

1. ülemdahi (exceeding, many, much, superior etc) 2. tshinar, tshanar (the essence, property, quality)  
 3) 3. tögöldör (Complete, <sup>as</sup> <sup>truth</sup> of the, <sup>truly</sup> <sup>perfectly</sup> perfection) 4. öngö, öngö (color, glance)  
 5. tonömal (clear, bright, limpid) 6. toli (looking-glass) 7. shik (like to) 8. üdres  
 köleni (beauty) 9. tsurai, tsarai (the face) 10. üdre- (to see, to look) 11. lakshin  
 lakshin (characteristic etc) 12. tögös (complete, perfect) 13. ishighon (wild,  
 fearful) 14. setkil (heart, mind) 15. boliya- (to captivate) 16. K'ögeke (the  
 cuckoo) 17. shibaghon (the bird) 18. egeshik (voice, sound, melody)  
 19. K'örēken (exceedingly lovely) 20. eyelē- (to agree, to accord) 21. aghali  
 (manners, custom) 22. K'ürne- Lit. k'üger toshile- (to talk, converse) 23.  
 sagho- (to sit) 24. orom (trace, order, motive, oromte fit) 25. badma  
 (Jkr. padma) 26. dondo (middle) 27. debeldre- (to step lightly, gently)  
 28) bal (honey) 29. amta (taste) 30. adali, com. ādel, ādēli (like to) 31. Bayarla-  
 (to rejoice) 32. ide- (to eat) 33. k'han ā- (to be satiated) 34. askhan = askhan  
 (the youngest, the last born) 35. tenger Lit. tengeri (sky, genius, god) 36. debel,  
 dēghel, dēl (coat, cloak) 37. emō- (to dress, to put on) 38. K'ölge, K'ölge  
 (immense, large) 39. dalai (the sea) 40. dshirgha- (to rejoice)



6.

- a) Erdenin dshorǵa mōri unodshi,  
 b) edren khāni albando  
 8) Amār mende ya-biya!

Orido ēsse barā bolokson  
 olon tabad akhanar  
 amār mende sōghāse!

- a) Edren khāni khāircle-sen  
 b) ghalte shara nozom-min'  
 8) yighotse tsetse bō bi'!

- a) Ama tsaghan arghaliq  
 b) namnason bō-mini  
 8) Arsalangin āikho-metē jōte!

Dāisān i-min' khoi khalaksan  
 kholo tos kholte bō-mini  
 Aighomshiktai bō bi'!

Ayinās'-min' yam bōtsākhoid'  
 Atshi tōgöldör ēdshi-min'  
 Amār mende sōghāse!

Yandain Dshantsa.

6.

- a) Riding the ambling & jewel-like horse  
 8) let us go quiet and sound  
 b) into the service of the lord king!

from old times tiger-like  
 many times five brethren  
 may ye rest quiet and sound!

- b) My yellow firegun  
 a) which the lord king granted me  
 8) how wise gun it is!

- b) My gun with which I shot  
 a) the white-mouthed gemshot  
 8) has a fearful sound like that of the lion!

My far hitting gun  
 which parched my foe  
 is a dreadful gun!

Till I return from the journey  
 my mother full of benefit  
 may ye remain quiet and sound!

- 1) erdeni (the ratna) 2. dshirogha = dshorǵa (ambler, pacer) 3. mōri-n (the horse) 4. unū- (to mount a horse) 5. edren (lord) 6. khaghan (king, emperor) 7. alba-n (tax, tribute, office, service) 8. amār (quiet) 9. mendū = mende (tail, sound) 10. ya-bō- (to go, to walk) 11. orido (before) 12. esse = ēsse (from) 13. bars = bara (the tiger) 14. bol- (to become, to be) 15. olon (many, much) 16. tabad pl. of tabom (five) 17. akha (older brother) 18. sagho-, sō (to see) 19. khairala- (to grant, to grace) 20. ghal (fire) 21. shira, shara (yellow) 22. nozom (a gun) 23. yighotse for yaghotai (how, what) 24. tsetse (wise, sage) 25. bō (a gun) 26. ama (the mouth) 27. tsaghan (white) 28. arghali (gemshot) 29. namna- (to shoot with a bow, to shoot) 30. arsalan (the lion) 31. ai-, ai- (to be frightened) 32. metū = mete (like to) 33. dagho-n, dō (sound, song) 34. dāisan, dāisān (the foe) 35. khvikhala- (to parch, to sing) 36. kholo = kholo (far, remote) 37. tos- (to hit, toskhol the hitting) 38. ai-ghomshiktai (fearful, dreadful) 39. ayān = ayin (the journey) 40. yam (a back) 41. bōtsā- (to return) 42. atshi (the benefit) 43. tōgöldör = tōgöldör (complete, full) 43. ēdshi, ēdshi (mother).



7

Tölain dö.

Äil'in ghadör gharbol,  
 Äil'in nokhai k'önem bolba-ö?  
 Dshilgha öksöböl.  
 Aritshigin sätind' oron bolba-ö?

Eginden' Kiör bol.  
 Ünege tshonö idet' bolba-ö?  
 Örgen dramär göibel.  
 Öde yaböson kün üdäike bolba-ö?

Närin dramär göibel.  
 Näishi yaböson kün üdäike bolba-ö?

Burkhandan' khorghodökhör  
 Botqndon' khorghodiy'.

Botqndon' khorghodöbol.  
 Borq erien bürgöt shürënem bolba-ö?

Khadandan' khorghodöbol,  
 Khara erien bürgöt shürënem bolba-ö?

Khätkhan khorghodökhoig' where shall the gray bald here hide,  
 Borq khaldzan tölain draya medëgi! let its fate care (know) about it!  
 Gandain dhamtsa.

7.

## the song of a hare.

If I go to the outside of the hamlet,  
 the dogs of the hamlet will have chased me, is it not so?

If I go upward the valley,  
 I shall have happened on the hunter's stone, is it not so?

If I hide near the high bank,  
 the foxes and wolves will have eaten me, is it not so?

If I run along the broad way,  
 the man walking thereto will have seen me, is it not so?

If I run by the narrow way (path),  
 the man walking hereto will have seen me, is it not so?

Instead of hiding near the buddha (statue),  
 let me hide in the shrubs!

(But) if I hide in the shrubs, (soused)  
 the gray piebald eagle will have pounced upon me, is it not so?

If I hide near the rock,  
 the black partycolored eagle will have pounced upon me, is it not so?

where shall the gray bald here hide,

let its fate care (know) about it!

1. tölai, taolai (the hare) 2. dagho-n (sound, song) 3. ail (vicinity, hamlet) 4. ghadaghor gharbör (the out side) 5. ghar- (to go out) 6. nokhai (dog) 7. k'öge, k'ö- (to chase) 8. bol (to become) 9. dshilgha (a sale) 10. öksö- (to ascend) 11. aritshi, aritshin (a hunter) 12. baghab (a self-shooting bow) 13. öro- (to enter) 14. örqi (a high river bank) 15. kiör - syn. khorghodä - (to lie concealed) 16. ünege-n (a fox) 17. tshinso, tshonö (the wolf) 18. ide- (to eat) 19. örgen (broad, wide) 20. dram (way) 21. göi- (to flee, to run) 22. ögede, öde (upwards) 23. yabö- (to go, walk) 24. kün, künön (homo, man) 25. üdäike (to see, to look) 26. närin (narrow, small) 27. inaktshi - näishi (hitherwards) 28. burkhan (God, his statue) 29. botq (the shrub) 30. boro (gray) 31. erien (partycolored) 32. bürgöt (a kind of eagle cf. kat, bir-küt gray-bullock) 33. shigüre, shür- (to seize on, to pounce, to pounce upon) 34. khara (the rock) 35. khä khara (black) 36. khätkhan dem. of khagha, khä (where) 37. khaldzan (bald) 38. draya gha-n, draya (the fate) 39. medëgi (to know).



Önötshin tsaghan botoghā.

Önötshin tsaghan botoghā-tshin'

Ölbör köidän tulla!

Edshitei-ken botoghāni

Edshigān dagād tishenā; 4

Edshini ügei botoghā. 3

eniger daghāi tishayā.

Shilüni-min' dzokdor'ig'

urghōlson thon Edshi-min'. 18.

Dörbön tabākhāigi-min'

ghadrar gishkiōlsen Edshi-min'!

(Tābin tsaghan temētei

idshilsōlsōn Edshi-min'. 12.

Kho-yir bökiōt-min'

boskhakson thon Edshi-min'!

Tala don dōni

Kēbteshē Edshi-min'. 16.

Botāni tologhāig' wēga kho-yir

nēge kho-yir tasalsōn Edshi-min'!

Bombox kökōndän

Sügān khuriāson Edshi-min'. 20

Yamar khan üilendän

deilegden ükōn bolba tshi?

1. Önötshin (orphan) 2. Tsaghan (white) 3. Botoghā (the young of a camel) 4. Ölberē = Ölber (to be exhausted by Y

- land) 21. dondo or domda (the middle) 22. Kēpte-shi-te (having the lying down) 23. botā (the shrub) 24. tologhāi (the lead, end, top, tip) 25. tasal- (to break, to pluck) 26. bombox (swelled, tur-  
 27. kök'ö (the udder; teat) 28. sü (the milk, cf. Lat. sūa) 29. khuriya- (to gather, to store) 30. yamar-ta  
 dem. of yamar (what kind) 31. üile (deed, work) 32. deile-gde- v. pass. of deile- (to overcome) 33. ükō  
 (to die, to perish) 34. bol- (to become, to be) 35. dshilgha (the dale, valley) 36. dshiren (sixty) 37. idshit  
 (herd) 38. ere = ene (this) 39. eri- (to seek, ask) 40. sur- (to ask) 41. yabō- (to go, to walk  
 42. tor mo- (to look around) 43. khara- (to see, to look) 44. sai-khan (fair, good) 45. nido-n: nido  
 (the eye) 46. gilab-ki- (to glitter) 47. Khanghai (the mountain) 48. Ashinegen (of the qua  
 measure of) 49. kye, biye (body, self).

Dshilgha don don kēbteshē

dshiren tsaghan idshilte. 24

ere idshil don do. tshin'

erin suron yabōla bi

Önötshin tsaghan botoghā bi.

Tormon tormon kharaktshi. 28

kho-yir säikhän nüdoi-tshin'

nēge khar ākhson!

Gilab-gilab kēsen

dörbön säikhän tabākhāigi-tshin' 32

nēge khar ākhson!

Khanghain tshin'en

säikhän biyei-tshin'

nēge khar ākhson! 36.

Yandain Dsham ta.

- Thunger, to lie with hunger) 5. tul- (to lean on v. i.  
 to come to, to touch) 6. Edshi-tei-ken dem. of  
 Edshitei (having mother) 7. dagha- (to follow) 8.  
 teshi- pron. tishē- (to go on with measured pace  
 9. eniger (the crest or ridge of a hill) 10. shili (the  
 hinder part of the neck) 11. dzokdor (the shaggy  
 hair on the neck of the camel) 12. urghō-gh-ol- v.  
 caus. of urghō- (to grow) 13. urghōl-son-thon dem.  
 of the p. participle) 14. dörbön, Dörbön (four) 15.  
 tabākhai (the sole or foot of camel, or etc.) 16.  
 ghadrar (the earth, ground) 17. gishki-g-öl- v.  
 of gishk khi- (to step, to pace) 18. Kho-yar (two  
 19. bökiō (the hump, bunch) 20. bos-kha- v. caus. of b  
 (to rise) 21. tala (the side, the plain or leve  
 22. Kēpte-shi-te (having the lying down) 23. botā (the  
 shrub) 24. tologhāi (the lead, end, top, tip) 25. tasal- (to break, to pluck) 26. bombox (swelled, tur-  
 27. kök'ö (the udder; teat) 28. sü (the milk, cf. Lat. sūa) 29. khuriya- (to gather, to store) 30. yamar-ta  
 dem. of yamar (what kind) 31. üile (deed, work) 32. deile-gde- v. pass. of deile- (to overcome) 33. ükō  
 (to die, to perish) 34. bol- (to become, to be) 35. dshilgha (the dale, valley) 36. dshiren (sixty) 37. idshit  
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 42. tor mo- (to look around) 43. khara- (to see, to look) 44. sai-khan (fair, good) 45. nido-n: nido  
 (the eye) 46. gilab-ki- (to glitter) 47. Khanghai (the mountain) 48. Ashinegen (of the qua  
 measure of) 49. kye, biye (body, self).



The motherless white young camel.

Oh mother, thy white young orphan  
has come to die with hunger!  
The young camel, that has its mother  
steps following her;

(I am) a motherless young camel,  
let me follow the ridge of the hill!

Oh mother, who hast caused to grow  
the shaggy hair of my neck!

Oh mother, who hast caused to step on the  
ground  
my of four feet!

Oh mother, who hast raised  
my two humps!

Oh mother, who hast used to lie down  
in the middle of the plain!

Oh mother, who hast plucked one after the  
other  
the tip of the shrub!

Oh mother, who hast stored up the milk  
in thy burling udder!

By what deed of thine  
oppressed, oughtest thou to die?

(Thee,) who used to lie down in the middle  
of the dale  
with sixty white companions,

among this herd of thine

I have sought and asked for thee,

I (who am) thy white orphan,

Thy two eyes looking around

may I see once more!

Thy glittering  
four nice feet

may I see once more!

Thy fair body  
big as a mountain  
may I see once more!

+1 Note. The sense of this expression is  
that the young camel is taking the  
ridge of the hill for the bunches of  
her mother and will run after that.



Narā shingedshi üdeshi bolson  
tsakhō Monghol kün tshanaksan  
(tshanon) khōlān iūd nōkōrtai.  
gān dxokhain ghal tergēd' dxolā  
(esegedshi) lā <sup>(deg)</sup> [khatāl ügei tamāki  
tatād keleltedshi (kürno-n) sōgā.  
tōtol' noir kürked' orondō

(orondere) ghorād kebtedshi  
untōna; untodshi bāitāl' dxū.  
delēnā; untodshi amorād oḡlō  
boldshi warā ghar khōd' serēnā;  
serēd bostshi khobtosār (ömōd,  
ghotol, dēl) ömōsōd tompondō  
(ghatartō) usō kēgāi sabonghār  
ghar nūrān ughāghād tsāi  
ōng. Ōsoni sūlde üilān kēdshi  
yabōna. Džärimen adōghān  
khāriülkhān otshina, džärime  
ükör tergērān tiliēndō otshi.  
na, basa džärime temēgārān  
atshia k'ölgetāw otshina;  
ek'ener kün gerin üileig'  
bütiēdshi (kēdshi) yabōna.

Narā dshin üde bolkhod' basa  
(dōgān) khōlān (tshanād) idēnā (dreg.  
lana). Monghol ulusin idetk

khōl idēn: sharāson makha, khōrson  
makha, sōdreg makha, gholirtai  
makha, shara bodā, tsaghan bodā,  
bōr tsok, dshimesē, sū, sūtai tsāi,  
basa džäson dxūilein gūng. | Shōni  
ghartshi shiēsen ek'ener künig' ükōr  
kharakt genā; 7

When the sun sets and becomes evening the  
Mongolian-man eats his prepared food,  
sits together with his wife near the fire  
without lighting lamp-taper- (or) candle,  
smokes pipe (prop. draws tobacco) and  
talks. While (thus) sitting becomes sleepy  
goes to bed, lies down and sleeps. While  
sleeping he dreams; ~~when~~ by sleeping  
he takes recreation and when in the morning  
the sun rises, he awakes; awaked he rises  
puts on his clothes (breeches, shoes, coat),  
puts water into the basin, ~~and~~ washes  
with soap his hands and face and drinks  
tea. After having (it) drunk goes ~~to work~~  
ing. The one goes to tend ~~the~~ his herd, the  
other goes with his bullock car for fuel  
the third goes again with his camels  
to carry burden; the wives (or women) do  
the work at home. When the sun stays  
just at noon they prepare their food  
and eat. The food, the Mongolians com-  
monly eat, are: meat roasted on spit,  
meat fried in pan, boiled meat, a kind  
of meat pie; millet (fried), rice, bread  
(cakes), fruit, milk, tea with milk (prepared  
like soup) and different kind of things. |  
Women going out at night to make water  
are said "they look after the cattle,  
and men making the same ~~at~~ whether  
by night or day are said "they look  
after the horses".



Keltselgen

## Conversation.

1. He. önödör tenger yamaran bi? -
2. Ghäi ügei, dolân tsh' ügei, küiten tsh' ügei, säikhän bāinā, drük sāl, kilādshi bāinā. - 3. Khanās' sāl. kilādshi bāinā? 4. Barôn khöinās' sāl kilādshi bāinā; üle qhartshi bāinā, tsasö borā orōkhoni yūm. āda! 5. Tenger dōghortshi, tsakilghan tsakidshi bāinā (lō dō ghortshi, lōni sūlē's' ghal ghar. tshi bāinā), lō undshidshi bāinā. 6. Dō tsakilghan khāirālādshi<sup>+)</sup>  bōghād yamaran yūmāndō bōsonig' medēk' ügei, khavandō bōghā yūmā bēghā! 7. Enedkil dō tsakilghan bagha yūm-ā!
8. Tenger nirgedshi (nirgedshi) tsh' air lādshi. 9. Tenger yū khāir. lē yūm' bi? 10. Ayingha (ayonigha) bōnā; bō kiün ayingha bōlghā. nā. 11. Solongho tatadshi, üle orok shiān nūdshi bāinā, manari (bō. dān) bōnā; tenger aril khan.
12. Ene shōni (we. sōni) tenger odōtai (ototai) bolkho bidz' 13. Sarā tsh. medshi songholik säikhän bolbā.
14. Sarā (narā) arakha bāridshi bāinā.
15. Sarā Kerlen.

1. Hear. how is it to-day with the weather (sky)? 2. No matter, it is neither hot nor cold, it is fair, but the wind blows. - 3. From what region does the wind blow? 4. It flows from North-west; clouds are gathering, it looks as if ~~snow~~ snow or rain would fall!
5. It is thundering, lightening (the Dragon roars, fire is coming forth from its tail), there is a waterspout (prop. the dragon is hanging down). 6. The thunderbolt has struck down, (but) I know not what it has hit, it ~~has~~ very likely struck into the rock. 7. This year there is little thunder storm! 8. It seems the thunder has struck down. 9. Into what has the thunder (sky) struck down? 10. The thunderbolt strikes (descends) down; the sorcerer makes the thunderbolt descend. 11. The rainbow appears, the clouds move on southward, fogs descend; the sky will clear up.
12. It seems to-night the sky will be starry. 13. The moon is shining, she is full (she became fair bright). 14. The moon (sun) is eclipsing (prop. Rakhu lays hold on the moon, the sun). 15. The moon becomes dark.

<sup>+)</sup>  note. Khairala- means "to grace, to favor" and applied to the thunder, bolt shows the old believe of the Mongolians that the object struck by the thunder was possessed with devil, and the heaven is favoring ~~also~~ the thunderstruck one and punishing or expelling the demon.



A. Hōi nōkōr, nāishi ire oldroga!

B. Mende amor bāin-ō-ta; mal mende bāin-ō, nokhai oldro (oldrei) bāin-ō?! A.

Mende sāin bāin-ā! Ta khanās' yabā (v. yavā) bi, khāi-tshedshi<sup>†</sup> yā.

bā bi? B. Bi āil Kēsedshi yabōnab, ta khāi-tshet<sup>†</sup> ten<sup>†</sup> bi? A. Bi ašō eridshi

yabon; ta Kenig' (Kenid') otshidshi yabon bi, yun du otsh-son bi? B.

Bi ōri nekēdshi yabōnā. A. Yamaran ōri nekēdshi yabā bi? B. Bi ūlōin

ōri nekēdshi yabon bi. A. Abbi-ta tere ōriōn (Ōrigi-ān)? B. Abba. A.

Han du yi ōgō bi? B. Nēge tem ē ōgōlō. A. Oda Khārēn-ō-ta? B.

Khārēnā. A. Hani nutok khana bāinā bi? B. Hani nutok Khān

ōlāndo bāinā. A. Dā, Hani nere Ken bilā? B. Mini nere Otshir

bāinā. A. Hani nutoktān Kēdōi khonāw itēnā? B. Bi khoyir kha

nāi itēnā. A. Dā, oda bide khoyir taniltsaba, mini ger endē bāinā,

gerle-mini otshidshi tsāi ō. B. Bi khōinō tanēd' irēdshi beyā (baiga).

oda oldrotol' mende sāin sōdshi bāiktoi! A. Unā mal-ten etek,

sew, biye-ten (beyē tani) dxūderēsen bīdx', narā ōtōr shingēdshi (dshirgha,

dshi) ūveshi bolnā, bishi āil endē

A. Hear friend, come hither, let us meet!

B. ~~Good day~~ Are you safe and sound (= good day, good morning, good evening, how are you?);

are the cattle well, do your affairs go well (prop. is there dog and luck)?! A. It is all right. where are you coming from, where

are you going to? B. I was making an excursion in the neighborhood, where are you going to?

A. I am looking after the cattle herd; whom have you visited, what for have you gone?

B. I was calling in debt. A. What debt were you calling in?

B. the debt for a cattle. A. Have you got that debt. B. yes (I have got, or received).

A. What has (the debtor) given to you? B. He has given me a camel. A. Are you now returning home?

B. Yes I am. A. Where is your home (your tribe's station)? B. My home is at Khān ōlā (King's mountain)

A. Well, what is your name? B. My name is Otshir. A. In how many days

(how many night passing) will you get at it (your home). B. In two days. A. Well,

we are now acquainted with one another, my house is here, enter my house and drink tea!

B. I will come to you at another time (prop. hereafter). now goodbye till the next meeting (now till meeting sit and

be safe and sound)! A. Your riding horse (cattle) is very likely weary and <sup>you</sup> yourself

are fatigued, <sup>and as</sup> (the sun will soon set and grows night (evening) <sup>and</sup> an other village (neigh bohood) is not near



oir khon (oir khan) baikh-ügein tola  
manēd' khonoktoi, mala biyān amor.  
dshi. marghash öglö bosād amor.  
khan sāin yaboktoi! B. ünērān  
tani üge-ten dzöb bāinā, bi tani  
ügöör (or ügöör) boliya! —

B. Avaghai (abāghai) ta amor bāinō?

C. Mende bāinā! ta mende sāin  
sāin yabōdshi irēbe-ō? B. Mende  
sāin irēlā; abāghai ta üilē kēdshi  
bāinā-ō? C. Kēdshi bāinā. B. Yū  
kēdshi bāinā-bi? C. Kūkestān  
dēl (debel) kēdshi bāinā! ta yū  
kēdshi yabā bi? B. Bi öri ne.  
kēdshi otshison bilā, khārīkheš  
tani gerin kün tēi oldrād san.  
ghadshi yabōna, teigēd tsāi ö  
yek'ed' irēbe. C. Teigebel tsāi  
ö! Basa yū kērektēi bi? B.  
Bi tanēd' khonōkho mini, mini  
mori kōlaktōi! C. Dzā, teigee  
bidz!

x) Note. khāi-tshe- is for khai-kshi otshi- where to go to? khai-kshi, khāishī  
where to? and otshi- to go.

pass the night in our house (at our's), and  
after reposing yourself and the cattle, get  
up in the morning and go quiet! B. Indeed  
your word is right. I will <sup>your</sup> follow com-  
ply with request (word)! — — —

B. (Good evening <sup>or</sup> day, Mistress, how are you ~~it~~  
(Are you quiet)? C. Quite well, and how  
are you (prop. are you come safe and sound)?

B. I am (— come-) ~~Right~~ quite well;  
mistress, you are very busy (prop.  
are you doing work?). C. Yes, I am.

B. What are you making? C. I am  
making coat (cloak) for the children!  
and what for are you on way? B. I had  
gone to call in debt, in returning I met  
with your husband and was dry, then  
being called by him called in to drink tea,  
I came. C. If it be so, drink tea;  
do you wish some thing else (yes what is  
needed)? B. I should like to pass  
the night ~~at your's~~ in your house (at  
your's). (be so kind) get my horse  
tied! C. Well, it will be done (it  
will be ~~so~~ very likely in that manner).



Kökte iniete yūmā.

Nēge Moighol kün nēge Kitat kün khoyir yabōtol  
 tengeri dōghortshi, borā orōdshi bāitel' Kitat tūriin.  
 dān. Moighol khōinān yabād, tenger dōghorkhōig'  
 dzergetse dshi tolghairon tashiōr āran bāilgha.  
 khod Kitat mōdshortshi oytshi ba. Oytshi kho.  
 daron Moighol bōghād mūdān kīl'āighād, amān  
 anghaighād - bashi üdzöldshi - kebtebe. Kēbledshi  
 bāitel' Kitat salghalsār bostshi irēdshi: »  
 Moighol kün nēge tshi p'ian dākh-ugei, na.  
 maig' olon olon, ghurbā p'ian gelä, Moighol  
 kün yāson mō yūmā-bi! ey bos, bos! » gebe;  
 gekeder Moighol ukhāntai ukhān-ugeishik  
 bosba. » Ey, bi sāin ore-bi, ghurbā p'ian d' mi.  
 mini tolōghai khagharison-ügei, mō Moighol  
 yabiya! » ged yabōba.

1. Kökte (ridiculous) 2. inige- (to laugh, iniete laughable) 3. yāghuma (thing).  
 4. nigen (one) 5. Kūmōn (<sup>kün</sup> a man) 6. Kitat (Chinese, Chinaman) 7. khoyar (two)  
 8. yabō- (to go, to walk) 9. tegrī pron. tengeri, tenger (the sky, heaven) 10. d-agho  
 12. orō- (to enter, to descend, to fall as rain, snow) 13. bai-, bāi- (to stay,  
 15. khōi-na, khōi-nō (behind, after) 16. dzerge-tse- (<sup>v. tr.</sup> to be in a ro-  
 hill of. 7am. talei) 18. tashi-gh-or (any thing to beat with, whip) 19.  
 20. ma ghodshin-, mōdshor- (to become bad - to swoon) 21. oyt-  
 23. nidū-n con. nüdō, müdē (the eye) 24. kīl'ai- (to leer) 25. amā &  
 the cunning 28. üdzē-g-öl- v. caus. of üdzē- (to see; to let see = to show)  
 31. bos- (to get up, to rise) 32. irē- (to come) 33. tohi (lit. tsu (also, bos,  
 of the thunderbolt. p'ian ge- (to say i.e. to make such a sound) 35.  
 power to, over) 36. nama-igi lit. nama-yi acc. of. bi (3) 37. olon (ma-  
 used as verbum tran. 40. yāson p.p. of the verbalized  
 -ghan (the mind, reason, ukhāntai  
 41. sāin (good) 43.



Anecdote.

While a Mongol and a Chinaman were on way, it came about a thunder-stormy and rainy weather. (As) the Chinaman rode before and the Mongolian behind him, the Mongolian has, at the same time as the thunder was cracking, put with his whip a stroke to the head of the Chinaman, who fell thereby swooningly down. While this happened the Mongol alighted and lay - feigningly - leering with his eyes and gaping with his mouth. As he thus lay, the Chinaman staggeringly got up and came to the lying Mongol and said: "the Mongol can not endure even a thunder-stroke, many many (at least) three thunder-strokes have hit me; how bad thing a Mongol is! Ah get up, get up!" As he so said, the Mongol half-senseless got up. "Behold," said the Chinaman, <sup>I am brave man,</sup> (my head was by even three thunderstrokes not split, bad Mongol let us go on!". And they went on.

ghar- (to rise as sound, to sound) 11. borogha (the rain)  
stand, to be, clish) 14. tseri-g-ü-n (the head, first)  
w. series, side by side) 17. tologhai, tolghai (the head, top,  
bai-lgha- v. caus. of bai- (to be, to stay; to put to)  
hi- (to fall down) 23. bagho-, bû- (to descend etc.)  
to mouth) 26. aighai- (to gape) 27. bashi (lit. bashir :  
29. kiebte- (to lie down) 30. salgha lso-n (the staggering  
quaque) 34. p'ian a Chinese onomatopoeia for the sound  
la-gha- lā- (to endure, to bear; to have the force or  
much) 38. ghurba n (3) 39. p'ian ge- see 34, it is  
inter. particle ya-gha, ya-ghu (what) 41. ukhân, ukhâ  
having his sense, ukhângeishit like one having not ~~lost~~ his sense)  
ere (man) 44. Chaghat- (to be split) 45. maghe, mō (bad).



## Mongol ulusın yoso.

Mongol ulusın yoso kü'kel qhar.  
 Khod' eingedshi baidük: Ekener  
 amor bolsón gerte ghurban khonok.  
 to ghadánin kün oród-ugei. Ghartho  
 Sëren nège ekener kün kü'kelin eki  
 bärüdshe, köigin oktoldshi, shürbüsër  
 bädshi, ölgöid' bädshi abna. Añsonas  
 khöishshi köigin tsöglö köder (tsögöl.  
 köder) ghurban khonöldshi, ~~ad~~ or.  
 Lär dabusotai usär ughadshi.  
 sänis' sü'ler artsatai usär ugha.  
 dshi, sü. ariön em, nomín arshian  
 när ughadshi abna. Nomín arshia  
 nig' dhaläson lama eingedshi kē.  
 dek: lama irēd nom dödodshi  
 tere sükei uson dēre ariön em  
 kēdshi shülüsēr tärnidädshi adi  
 säldshi (avisladshi) ökköder ughana.  
 Nere ughason ödlörön бүкөли  
 khoniär böbä dshimesēr nār  
 kēdshi, tere eki bärisän ekener.  
 te khoninā Khan ötsä säbidshi.  
 törösön etsegē eken ariön ike  
 khadak bärinā. Bärikkheder  
 eki bärisän ekener nège shine  
 ölgöi, (<sup>ölgöin</sup> ghurban suram bältai  
 öktshi, ögēv kü'ken bolbol eki  
 bärisän ekener, nere ögdök,  
 kü' qumā bolbol, nomín arshianig'  
 ögdök lama nere ögnö.

## the custom of the Mongolian people.

The custom of the Mongolians, when a child  
 is born, is of this kind: Into the house, where  
 a woman is brought to bed of child, for three  
 days external persons are not allowed to  
 go in. At the birth a woman assists the  
 mother of the child, cuts off the navel, binds it up  
 with string (of intestine) and ~~puts the child in a~~  
~~cradle~~ swaddling the child lays in a  
 cradle. Hereafter when the navel has dropped  
 down passing three days they wash the child  
 firstly with salted water, then with juniper  
 water, ~~with~~ (at last) with milk, holy drugs  
 and the arshian of the religion. This is made  
 by the invited lama in the following manner:  
 he reads prayers, adds to the water  
 mixed up with milk, holy drugs, cloacates  
 it with spittle and blesses it (and so) they  
 wash the child. On that washing day they  
 make a feast with an entire mutton and  
 fine fruits: the hinder part of the mutton  
 they give to the midwife, to whom the  
 parents of the child present a fine, large  
khavak (a piece of silken cloth large as  
 a smaller shawl). At that time the mid-  
 wife (of her part) presents a new cradle  
 and ~~three~~ <sup>and</sup> ~~three~~ <sup>three</sup> traps, and if the  
 child is a girl, she gives her a name, if  
 it is a boy, the invited lama gives him  
 a name.



Tünēs' khōishi dshirin ulus gōtshid'  
irēd' » gharson k'ūked-tshin' bolōgha  
dx üike yūmāo, bogho namnakh' yūmā  
ō, yamar yūmā bi' » gedshi, törōsōn  
ek'esen bodā tsai, khadak' öktshi  
asōdōk. Ökköder törōsōn ek'ene  
k'ū yūmā bolbol, naltan orgha  
tshirkē yūmā, k'ūken (pron. khūkan)  
yūmā bolbol, » dxü sūilēkē yūmā  
gedshi k'elēnā.

Ek'e bārikh' ek'ener k'ūn amor  
bol khāson orōdār irēd' gharban khān  
tol' ghadakshian' (gharshi) (ōndan aild' orōd-  
ngei; törōsōn ek'ene khori-nēge k'ho  
nokto ghadakshian' ghar tshi oron  
(ike ghadzar), sūmed' aild' orōd-ugei.  
K'ūk'edig' dolān khonōlād nēge da  
busōtai kharā tsai ghār ughana;  
nēge dolān khonōlād dabusōtai usār  
ughana; nēge dolān khonōlād sūtei  
usār ughana, sūlōren törōsōn  
ek'elēn kōk'ōnūn sūgār ugha dōhi yabō  
na, ughasoni tusāne tūkēi shar.  
kha bolkh-ugei sāin.

Etsegē ek'ene yūmātai bayin noyin k'ūn  
bolbol, gharson k'ūk'edig' törōsōn ek'ene  
ōrōn kōk'ōld-ugei, albatai k'ūndān  
öktshi, ökköder ike sūtei üniē kham,  
to ögnō. Örgōksōn etsegē ek'ene üniē,  
nī sūgār, tsaghan shik'irēr sedshē,  
dshi, ük'ōrēm eberēr ögdshi k'ēdshi  
kōk'ōldōk. Yūm-ugei k'ūn bolbol,  
törōsōn ek'ene örin'kēn kōk'ēig'  
ghurban masō k'ūr sel' kōk'ōlnō.

After that all kind of people go as quest  
to the lying-in woman and while asking her  
as What (sex) ~~the~~ her newborn child is, whether  
it is a thing adjusting (and sewing together)  
sable (skins) or a thing shooting with  
bow shagui they give her rice, tea and  
Khadaa. Then answer the mother, if the  
child is a boy » it is a thing dragging  
the gold snare » and if it is a girl,  
» it is a thing struggling with the  
needle...

The midwife comes (into the house) be-  
fore the birth and for three day does  
not go out to frequent the neighbors;  
(and) the mother does not go out during  
21 days neither far, nor into the pa-  
gora, nor into the neighborhood.

The child is a sevennight washed with  
salted tea, (the second) seven night with  
salted water, (the 3rd) seven night with  
water mixed with milk (and) at last  
with the milk of the mother; the utility  
(of this practice) is that the child  
will have no pustules (eruption).  
If the parents (father, mother) are  
wealthy, rich noble-men, the born  
child is not suckled by the mother  
who bore it, but they give it to one  
of their subjects giving together  
a good milking cow. The nursing parent  
nurse the child with cow milk and white  
sugar (and) they suckle the child by  
a sucking instrument made of ~~cow~~  
ox horn. If the parents are poor, the  
mother suckles herself her child for  
three years by ~~her~~ her breast.



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1. kü'ken, kü'ken (a child, girl; plur. kü'ke-n, children, com. a child)
2. ein-gedsh (thus saying: in this manner) 3. amox bol (to become quiet = to be brought to bed of child, to lie in) 4. ghar-kho dōren (when ~~the child is born~~ coming forth = when the child is born)
5. ekie bārī (to catch, seize the mother = to assist at the birth) 6. shir buson = shir büsō (tendon, string made of intestines) 7. bogho = bā (to bind, tie) 8. ölögei = ölögōi (the cradle) 9. khono gh-ol - v. caus. of khono (to pass the night) 10. dagho-da = dōdo (to call, to read, to recite)
11. nom (the doctrine, the prayer) 12. tarni (the dhārani; tārnidān - to exercise) 13. ödör-ön seems to be an old locative case (on the day) 14. tō bā dshimis (fine sorts of fruit) 15. bārī-khe-der for bārī-kha-der, bārī (to catch, seize; to offer, to present) 16. surum bālhai = sur-in bogholto (a band of ~~staple~~ leather) 17. dol aghar khonoghola ghad = dol ān khonolād (making pass seven night = for a seven night, a week) 18. kō'ken = kō'kōn (the breast, teat) 19. tūgū'kēi = tū'kēi (raw) 20. shirkha = sharkha (the wound) 21. ōrgō (to lift, to take up, ~~also~~ to drop) 22. ō-k-dshi (a drinking, sucking instrument = sucking bottle) 23. ghurban nasō kūr-telc (till one reaches his 3rd year = till one becomes three years old).



Monghol ulūsın ekener abtshi gerelkein  
yosı.

Monghol ulūsın etsegē ekēa kūdān  
arban dolān nasōnāsō abād khorin  
tabon nasōig' kūrrel' ekēner abtshi  
gerlōlnā. Kū 28 nasō kūrseñs'  
khōishi ōrinken durātai ekēnerig'  
etsegē ekēde dāialghal ügei abna.

Khorin tabon nasō kūrē ügei kū.  
dān etsegē ekēne ekēner abtshi ō.  
giyā gedshi kelōtseldē, ōrīn talān  
sāin kūnig' » tshi tesēni kūkenig'  
ghoydshi āli, bide kūgān gerlōlyān  
gēd yabōldok. Otshikhoder » ta  
khāi-'tshedshi yabā bi?' » gekēder  
here ilgesen sāin kūn » erīdshi  
yabā erdeni, surtshi yabā subot  
ende bāim-ō, gedshi irēlā, tesēni  
kūgān gerlōlke gedshi tani kūke,  
nig' ghoykhan irēsen » gekēder  
kūkeni etsegē ekēne kūkenān  
ōkkō bolbol » tani erīdshi yabā  
erdeni, surtshi yabā subot ende  
bāimā, ta ab' gedshi kelēsek;  
kūkenān ōkkūgei bolbol, »  
tani erīdshi yabā erdeni ende ügei,  
surson subot-tshin kholo bi' » ge,  
dshi kelēsek.

» Ab-gesenēs' khōishi törō deasaktshi  
kūn dshilin menge neilōldshi kēle,  
tsēd (kelētsēd), kēdenēde (kēlōndē) dō,  
kiltai sāin ōdōr khadak takil-tābiya  
gedshi kelōtsēd kūgān talāva khāridshi  
irēnā.

The Nuptial ceremony of the Mongolians.

The Mongolian parents give themselves  
a wife to their son <sup>from 19 till 25 years</sup>  
of age. If the son has reached his 25th  
year of age, he may, without advising  
with his parents take <sup>such</sup> a wife <sup>as</sup> he pleases.

If the parents are agreed to give a  
wife to their son being not yet twenty-  
five, send out from their part a fit  
man to <sup>solicit</sup> ~~ask~~ the daughter of that and  
that family in marriage for their son.  
When that ~~man~~ <sup>commissioned man</sup> arrives  
and is asked » where are you going? »  
answers: » I have come to ask whether  
the jewel I am seeking for and the pearl  
I am asking for is here or not? and beg  
your daughter in marriage for the son  
of those and those who will marry their  
son. » Hereupon the parents of the girl  
if they will give her away, answer » the  
jewel you are seeking for, and the pearl  
you are asking for, here it is, take  
(if you please); and will they not give  
her away, answer » the jewel you  
are seeking for is not here and the  
pearl you are asking for is far ».

Upon the answer » take (if you please) »  
the match-maker consults about  
the correspondence of the birth year  
and mother spot (khole) of the  
persons to be married — and on what  
a fit day (the parents of the son)  
should offer the presents and homage  
and returns ~~that~~.



Kharidshi irē kider kügin etsegē ekene  
 "dzā, erisen erideni olba-ō? "gedshi  
 asōkhsoder "nūke ūgei subot ollau  
 gekeser, dzā sānu gedshi āriki  
 isē abtshi ōgōk. Ōgōk dzā kūi  
 kēnig' āli sarain kēdende ōkkō  
 genā? "gedshi asōkhsoder, tōiō dzā  
 saktshi kēlēnā "āli drokiltai  
 sāin ōdōr khavak takilān tābiyā  
 gedshi kēlētōs irēbe."

Tūnēs' khvino kügin etsegē takil  
 khavak sābikh' gedshi nēgo khvini  
 buikōli makha, olon lonikhār  
 āriki abtshi, kügin abāghakhaig'  
 ekēin khamiāton naghatsōakhaig'  
 kügin sāikkhān khānilāsān cē  
 nōkōr in (nōtōrigini) daghōlād  
 kūikenid' otshidshi, takil khavak  
 tābidshi; - kügin etsegē kūke  
 hi etsegē ekēs' "kē-tshin (kēdō  
 tshinēn) mal, kē-tshinēn mōngō  
 kēreksei bi? "gedshi asōdok.  
 Asōkhsoder kūkeni etsegē "malig'  
 bi amalīya, mōngōig' ta ōrān  
 mede! "gedshi malig' amalādot.  
 mōrig' dshiren songhodok, khonig'  
 dshiren songhodok, temēg' dshiren  
 songhodok, ōmtshini mal unē  
 ūkōrig' ōrān mededshi ōg; mi  
 ni amalāson ghurbau khoshō  
 (omok) malig' āli drokildōkhs  
 sāin ōdōr ōg, kūikenitēen dshil  
 mēngēig' neilōldshi, āli sāin ōdōr  
 ōkōigān dāurkhātshiāsān asōdshi  
 medeyā,

When the match-maker got back, the boy's  
 parents ask him "well, hast thou found  
 the jewel sought for?" "I have found  
 the 'holeless pearl'" replies he. "Well then"  
 say (the parents) and give him brandy and food.  
 Then ask they the match-maker as on which  
 day of which month they will give their daugh-  
 ter? and the match-maker answers that  
 he came after settling the fit lucky day, on  
 which <sup>they</sup> should offer the presents and homage.

After that the boy's father in order to offer  
 the presents and homage takes along with  
 himself an entire mutton, many jars of brandy  
 and followed by the boy's ~~paternal~~ paternal  
 and maternal uncles and the boy's bosom-  
 friend goes to the girl's (house) and  
 offers the presents and homage; the boy's  
 father asks the girl's parents as how  
 much cattle and money they will have?<sup>2)</sup>  
 Hereupon the girl's father says that he  
 will determine (the number of the  
 cattle, (but as for) the money he may  
 himself decide upon it and then (the  
 girl's father) determines the cattle,  
 horses 60 chosen ones, sheep 60 chosen ones,  
 camels 60 chosen ones, as for the boy's  
 legal portion of cows and oxen, he  
 may give as much as he thinks. "I will  
 ask, - speaks the girl's father - our  
 astrologer (priest) as on what a fit  
 and lucky day thou shouldst give  
 the three kinds of cattle, I have deter-  
 mined, and getting compared <sup>3)</sup> the birth  
 year and birth <sup>4)</sup> of my daughter  
 on what a <sup>5)</sup> lucky day I should give  
 my daughter;



ta k'ügin ken dshil mengelig mini  
 k'ükensei t'ariöldshi (neilöldshi),  
 mal möngöig' ökkö ödör, mini k'ükē-  
 nig' abkho s'ain ödörig' tani talain  
 s'ain dzurkhātshia's' asōghad' ögöl.  
 tsiyä gedshi k'elēdek. Khelek'ieser  
 k'ügin etsegē » bi tani amalason  
 malin khamtar tabon drön lai.  
 ghār möngö ögiyā » gēd' k'elētsa.  
 senēs' khōishi k'ügin etseg' khāripā.  
 Khāriād' örin ken dzurkhātshia's'  
 s'ain ödörig' asōdshi. dzurkhātshi »  
 tere sarain tere s'ain ödör süini  
 mal möngö ög. khōitō sarain tere  
 s'ain ödör k'ükēnig' ab » gesenēs'  
 khōinö mal möngö k'ükēni etsegē  
 ek'ed' k'ügedshi ögnā. Ökköd  
 k'ügin etsegē k'elēnā » bi mani  
 dzurkhātshia's' asōkhod' khōitō  
 sarain tedvid' ab, gebe, tani  
 dzurkhātshi āli sarain k'elend' ög  
 gebe? » gek'ieser k'ükēni etsegē  
 k'elēnā » mini dzurkhātshi mōn  
 khōitō sarain tedvid' ög gelä »  
 gesenēs' khōishi k'ügin etsegē  
 khāridēk.

With that of my daughter  
 in the same manner you must also  
~~must~~ get compared the birth year  
 and birth spot of your son and ask  
 your astrologer on what day you  
 should give the cattle and the money  
 and on what a lucky day you should  
 take my daughter, that we might mutual-  
 ly give and take.

Hereupon the boy's father replies that  
 he will give together with the determined  
 cattle 500 ounces of silver too and returns  
 home.

Arriving at home he asks of his own astro-  
 loger after the lucky day and this appoints  
 the lucky day of that and that month in  
 which he should give the dowry cattle (as  
 reward paid for the girl) and the lucky day of  
 the following month in which he should take  
 the girl. Thereupon he ~~he~~ transfers the  
 cattle and money to the girl's parents.  
 At the delivering the boy's father tells  
 that he has asked his astrologer and  
 this has appointed that and that day  
 of the following month in which he should  
 take (the girl) and asks the girl's father  
 which day his astrologer has appointed  
 to give the daughter. Then tells the girl's  
 father that his astrologer has appointed  
 the very day of the following month  
 and thereupon the boy's father returns.



Kūgin etsegē ekē boldorētai ödöröslön  
 oridār olon khominī matkhaig' tol.  
 ghadshi, äirek ardraig' ike khuriadshi  
 olon töröl khamiatonghān, ürgöl.  
 dshi säi khān khānilāsān ulūsān  
 tsuglaldshi, khuriāson olon drüilēn  
 idēg' abtshi, Kūgān nonō somō sā.  
 dik aksöldshi daghöldshi kükēnig'  
 abkho gedshi otshina.

Kükēni ghadrar' otshikhod türü.  
 tshin kükēnig' ghoydok kün türüöl.  
 dshi otshidshi kün tshi irēd kelenä  
 » tani kükēni khadomōd irēlān  
 gekeder kükēni etsegē ekēne, akhane  
 düne kükēnig' tore gerēsen on.  
 dan gerse abētshina. Abētshiso.  
 nās' khōishi kükēni etsegē ekē  
 kūrigeni talain ulusig' » khorimin  
 türü, khodāen magnai (mainai)  
 mende amor? .. gedshi mendetshilē.  
 dek. Mendetshilēd kūrigeni talās'  
 etsege, törö drasaktshi khoyir »  
 usōnī ike dalai, törölün ike kha.  
 dom erike amōgholān » .. gedshi  
 mendetshilēdek. Mendetshilēsenēs'  
 khōishi kūrigen kün kükēni talain  
 ulusto tsughāran sāmākilāsik;  
 sāmākilāsēnēs' khōishi abētshison  
 olon drüilēn idēg', kükēni talain  
 arākī äiregig' gharghadshi, olon  
 ulusto tügedshi dō dōlgadshi khür  
 khürdāshi, khōtsher delestshi,  
 yiröl täbidshi khorim nair kēdek.

The boy's father before the fixed day  
 prepares many mutton and plenty of airak  
 and ardra, gathers his kindreds and  
 his best acquaintances, takes the prepared  
 many kinds of meat and followed by his  
 son having on his bow, arrow and quiver  
 goes to take the girl.

As they are going to the girl's home, the  
 match-maker (who has solicited the girl)  
 goes before and when arrived at speaks  
 » Your daughter's parents-in-law have  
 come .. whereupon the girl's parents  
 and brothers convey the girl into an  
 other house. After that the girl's parents  
 greet the bridegroom's people » Hail  
 the chief of the nuptials, the front of the  
 parent-in-law ~~affinity~~ from the bridegroom's side  
 the father and the match-maker answer  
 with the greeting » Hail the ~~large~~  
 sea of water (the girl's mother) and the  
 great parents of affinity! After the  
 greeting, the bridegroom offers to  
 the girl's <sup>whole</sup> party snuff (tobacco). After  
 the snuffing they put forth the differ-  
 ent kinds of ~~meats~~ brought meats, ~~and~~ the  
~~airak~~ brandy and airak of the girl's  
 party, divide among the many people,  
 sing songs, play on the fiddle, touch  
 the guitar, give toast and so they  
 feast



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Näir kēki tsakto kūkeni talain ulus  
 dxūn khōi tō talād' sō<sup>dshi</sup> ~~tsak~~ kīgīn  
 talā bar on khōi tō talād' sōdshi  
 khorim näir kēdek. Feigedshi  
 näir kēsēnēs' khōishi kūkenig'  
 mordōlkho tsak bolkhoder khoyin  
 talain khoyix dxurkhātshi buyin  
 k'ishigēg' (k'eshigēg') delgerōlke nomig'  
 unishidshi » nasō buyin urtu bol,  
 atshighān tanikh'ūgei önör bol  
 gedshi yirōkdōder kūkenig' orōldshi,  
 irēdshi ghalmitkhan dxūn orido talā.  
 don sōlghēdshi khoninā öbtshū,  
 tēi (ebashigō) ütā ārākū, āirek  
 öfashi; öksōnēs' khōishi kūkeni  
 talās' kūrigen ~~kūkeni~~ kūkentei  
 eb-el kūn kūkeni üsōig' kha.  
 ghalādsi ekener bolghana. Ekē  
 ner bolghaksonās' khōishi üsōin  
 (üsōigin) khaghalāson kūn bereig'  
 burkhand', ghald', khadom etsegē  
 ekē, khadom akhad' mörgöl  
 dök. Mörgölk'ōd khormaighān  
 debisōldshi sōkōrgedshi sōlgha,  
 dshi mörgöldök. Bere mörgöl,  
 kōd khadom etsegē ekē, akha yitōl  
 tābīnā; yirōl tābī khā tsakto  
 khadōmōdin orondo nāge sāin  
 yirōltshi kūn yirōmā.

Mörgök-sōnēs' khōishi kūkeni  
 talās' khoyir sāin ekener kūn  
 kūkenig' ökkūgei gedshi tolō.  
 ghaigin ulān yūmār bādshi

While feasting, the girl's ~~party~~ party  
 sits on the left <sup>side</sup> and the bridegroom's  
 party on the right side. After law-  
 ing in this manner feasted, as the time  
 of carrying <sup>away</sup> (the girl) ~~comes~~ comes the two  
 astrologers of the two parties read  
 the prayer spreading out virtue and  
 fortune and when they read the  
 invocation » <sup>may</sup> ~~might~~ the be virtuous  
 and longevous and may the have so  
 many descendants as not able to know  
 them! » they make enter the girl, seat  
 her at the left side of the fire near  
 the door and give her mutton chop  
 (tib) and mutton rump, brandy and  
 airak; then a man of the girl's  
 party harmonizing with both with  
 the bridegroom and bride (girl)  
 divides the girl's hair and (so) makes  
 her a wife. After this the hair  
 dividing man makes the bride pay  
 honors to the god, fire, <sup>51</sup> to the parents-  
 in-law and <sup>elder</sup> (brothers-in-law. While  
 so doing he makes her kneel upon  
 her spread out skirts. While the  
 bride pays honors, the parents-  
 in-law and elder brother-in-law  
 make invocations, (but commonly)  
 instead of them a good invocator  
 performs this duty.

After the honors paid two dis-  
 tinguished women of the girl's par-  
 ty, - as if they would not give the  
 girl, cover her head with some other  
 red thing and making her weep  
 hold her embracing out-doors.







Kägä tere idet botsana, botsäke,  
 dan kükeni khormai däre tsholö  
 täbidshi botsana. <sup>7</sup> ~~Üsö~~ <sup>Üsö</sup> Khaghalason  
 Kügin talain olon ulus Kügin  
 etsegö ekien gerte näir khorim kēdshi  
 khononq. Näir Kesenēs' khöishi  
~~Kälo~~ Kügin etsegö ekene talānīkhan  
 ulosto kelēdek "oda ghurba khonāb  
 kükeni talain ulos irēdshi näirlänä,  
 näiräkhä tsakto ta tshigi bügöörän  
 ergidshi irēdshi näirlēre! " gedshi  
 taradok. Tarasonās' khöishi kükeni  
 talās' ergiltēni ulos nēge büköli khoni  
 bolghadshi äräki, äiret atsarādshi irēd  
 " tsholö khä täbisän ghadraran (be)  
 kündö bāin-ö? " gedshi asökhöder  
 küken " drorison ghadrar bolson  
 (bolghakson) iñe bāinā! " gedshi kēlo,  
 dek. Näirläsänās' khöishi ergiltēni  
 ulos üsö khaghalāson küntei kham,  
 to botsadok. Küken üsö khaghalā  
 son küniñ' nasonsän abāghaige  
 dshi kündölēdshi yabōdok.

Stvighol ulas abson ekēner kü.  
 Kēd ügei bolbol botsādshi ögnö;  
 küken gertās' atsarāson yūmān  
 tsugig' abēshina; Kügin talās'  
 süide kürgēksen mal möngög'  
 orkidok. Abson ekēner küked ügei  
 bolbo-tshig', Khoyir setkil Khäirā.  
 t'ai bolbol, ekēner nöörötän köli.  
 nä " bi küked ügei, tshi bagha ekē  
 ner ab " gedshi kēlōkedex.

7 <sup>Üsö</sup> Khaghalāson küntei baidshi khotsorānā

after the feasting they return on the same  
 day; when returning they put a stone  
 upon the girl's skirts. The hair dividing  
 man remains (as the young couple).

The many people of the boy's party feast  
 in the house of the boy's parents and pass  
 the night there. After the feasting the  
 boy's parents declare to their people  
 that after three days the people of the  
 girl's party will come to feast and  
 invite them to come again to feast  
 also, whereupon the people disperse.

After that <sup>the</sup> returning people of the girl's  
 part prepare an entire mutton, brandy  
 and airak and taking them come and  
 when arriving ask " is the stone heavy  
 on the place where it was put? " to  
 which the girl answers " the place  
 aimed at is like to prepared food. "

After the feasting the people together  
 with the hair dividing man get home.

The girl during her life time calls ~~the~~  
 and honors the hair dividing man  
 as an uncle.

The Mongol people give <sup>back</sup> (the married)  
 wife if she be without child; and she  
 takes with her all matters she had  
 brought from home; the cattle and money  
 given by the boy's (husband's) party as  
 dowry, they leave in her possession.  
 (But) though the taken wife be without  
 child, if the two hearts are pleased with  
 one another, the wife says to her hus-  
 band " I am without child, take thou  
 a little wife



nökörne bagha ekener abdok. Ab-  
son bagha ekenerig bagha gerin.  
ken (bagha gergei) gedshi yabödok,  
türiötshin ekenerig' ike gerinken  
(ike gergei) gedshi yaböna.

Abson ekener nököre sen orgho.  
dshi gertän khäribel, süide ögöksön  
mal mörigöig', takil täbisän khadagig',  
kügin talä botsädshi abna, ekenerin  
atsarāson yūmaig' botsädshi ögnö.  
Erö eme khöronidän ebügei bolbol.  
kükettei bolbotshig' ekener botsana.  
Botsäkhoderen kükeni atsarāson  
malig' gharāson kükedin khobi  
malig' bārisän gerteigän kūrge,  
dshi ögnö. Öksönös' khöishih tere  
kükettei ekener yamar. tshi küntei  
södok. Erö kün bagha ekener abna,  
bagha ekener abad kükedügei bol,  
bolh oridoinkhan ekenerin kü.  
Kedig' örgöldshi asaröldshi yaböna.

Abson ekenerin nökör üköbel,  
khadom etsegē ekene beredän khäriñ.  
tai bolbol, ondan küni säikhän  
kūg' ghoydshi abtshi ögnö; öshie  
tei bolbol, beregän etsegē ekedän  
botsädshi ögnö.

and her husband takes a little wife.  
He calls the taken little wife a little  
spouse, and the chief wife a great spouse.

If the taken wife running away from  
her husband returns home, the husband's  
(boy's) party resumes the cattle and  
money given as dowry as well as the offered  
presents too, and returns all things  
to the wife she had brought with herself.

If the husband and wife do not harmonize  
with one another, the wife—although she  
has child—returns (to her parents). In  
this case the husband delivers all goods  
the wife (girl) had brought with her, as well  
as the legal portion of cattle of the born  
children together with the house (tent  
pitched at the marriage time). After that  
the wife with children lives with such  
a man as she is pleased with. The  
husband takes a little wife and if she  
has no children, he makes her adopt  
the and nurse the children born  
of his first wife.

If the husband of the taken wife dies  
away, and the parents-in-law are pleased  
with their daughter-in-law they beg  
the fit son of another man and give her  
him; if they are inimical to their daught-  
er-in-law, return her to her parents.



## Notes to the Nuptial Ceremony.

1. This foregoing ceremony of the Mongolian marriage answers to the sponsalia of the Ancient Romans and the betrothal of other Nations.
2. This usage of the Mongolians resembles to the 3rd manner of the marriage of the Ancient Romans i.e. "Nuptiae Contractae Coemptio". This usage might seem at first glance as a sale of the daughter and so contrary to the dignity of the female sex; but knowing that the cattle and money given by the bridegroom's parents to the bride's parents, become the property of the bride, it is evident that this practice is much more reasonable and human, than the common European one, where a poor girl though virtuous is in the most cases valued for nothing.
3. That the Mongolians ask the priests to appoint a lucky day for the nuptials may not be so strange, for the highly civilized Romans did the same. The comparing of the birth year is based on the appellation of the single years of sexagenary cycle made up of the words 1. iron (tömör) 2. water (usö) 3. wood (modö) 4. fire (ghal) 5. earth (shorai) combined with the names of animals 1. Tiger 2. Hare 3. Dragon 4. Snake 5. Horse 6. Sheep 7. Ape 8. Hen 9. Dog 10. Hog 11. Mouse 12. Cow or Ox. [But the priests can ~~not~~ - for pay - make harmonize even the year ghal bars (Fire-Tiger) with that of uson ükür (Water-Cow). These very twelve names are used to designate the 24 hours of the day, every name denoting two hours time thus: bars tsak or bars tsak (Tiger time) indicates the two hours time from 4 till 6 in the morning; kholo, ghana tsak the time from 12 (midnight) till 2 o'clock, and so on.

] Mong. 1. bars or bars 2. tölai  
 3. lū 4. moghai, 5. mori  
 6. khoni 7. metshin  
 8. takya 9. nothai  
 10. ghakhai 11. khologhana  
 12. ükür [



4. The left and right side <sup>within</sup> of the tent is to be taken from the Khoimor, the place of honor, which is the place in front to the door, so that the left side is the right side from the entrance. The place of honor was formerly occupied by the landlord, now it is reserved to the altar of the Bur Khan (god). This honor place is ~~now~~ still in practice at the Turk-Hatars and the Hungarians too.

5. The hair dividing as well as the honor paying after the Oirat usage takes place not in the house of the bride's parents, but in the new house of the bridegroom and it seems to me that my Mongolian lama has related this part not in its due place. The honor paying or we might say adoration corresponding to the sponsals consists in the following act: the bride kneeling before the fire in the bridegroom's new house (tent) holds a small cup with pieces of mutton fat and while bowing says: "after the hair dividing man, I adore the god" and throws a piece of fat into the fire; "mayst thou live in peace with thy husband!" says the hair dividing man and the bride making a bow throws again a piece of fat into the fire; "honor thy parents-in-law and thy brothers-in-law!" and the bride bowing throws once more a piece of fat into the fire. Cf. the old Roman usage .... 7) Laneis dein vittis, ornabat <sup>Spōsa</sup> portes aedium et adipe lupino vel suillo unguebat ad avertendam fascinationem. Compendium Antiquitatum Romanarum. Ab. H. Schoenwischer. Budae, 1821.

6. This moment of the Mongolian usage is quite analogous to that of the ancient Romans .... 4) sic ornata (sponsa) e gremio matris vel proximal cognatae abripiebatur, quasi invita atque ad sponsi domum deducebatur. Comp. Ant. Romanarum.

7. Confer again the Roman usage .... 8) Ne fas ducebant limen calcari a sponsa, utpote Vestae Dearum, castissimae sacrum, quamobrem super illud tollebatur, ut quasi invita domum mariti videatur ingredi. Comp. Ant. Romanarum.



Monghol Kün ike öbötködören  
em öng; em öghäi edēgeki-ügei  
bolkhodān lama dzaladshi nom  
unshiöldshi, öbötson Künü Jēl.khud  
tosō, malāghai, ghotol, emēltei  
khadrartai mötön tere dzalāson  
lamad' bāridshi nom unshiöldna.  
Ene nom unshiöldkhög', ghurum  
(Kürim) Kelgeni, gedshi kelenä.  
Tere Kün em öghäi edēgeksenügei,  
nom unshiöldäi edēgeksenügei, biyän  
mödäkhoder drakiāghān drakiāi  
ükönä. Drakiāghān drakiākhoder  
dzalāson lama "tshi odā ene yir.  
tintsēd' sōdshi āmide yabōkhög' bāi,  
dshi töröl solina; tshamāi' eneyir.  
tintsein khāirdāi amārikēner  
kerekügei bolbz; tshamāi' ene khāirā  
tāi üre kütēd tshi kerekügei bolbz;  
tshamāi' mal, edel, akha dū oñki  
kerekügei bolbz; tshamāi' ünēn  
kerektei yūmā lama, ghurban er,  
demi kerektei; manig' dotorān  
sanādshi dralbāi! Ene yabōkho  
yirtintsēd' tshamāi' khorghodātto  
yūmā ügei; endēs' barōn khvito  
drükte arilaksan Sughavādīn  
amōgholantai orondo (mashi  
ike ulān dūrite Abidīn gegen  
barōn gharān tostshi drūn gharān  
kōisōnderān tshaktshilādshi  
nire!" gedshi dōdādshi bāinā."

## By drinking medicine [

When the Mongolian man is sick, drinks  
medicine; (and) if he does not grow well,  
they invite the priest and make him read  
prayers for which they give the invited  
priest the sick man's coat, clothes,  
cap, boots and horse saddled and bridled.  
They call this action ghurum Kelgen (re-  
cital of prayers).

If that man in spite of drinking medicine  
and making read prayers does not get  
well, but grows worse, he makes his  
will and dies. When making his will  
the invited lama gives him such an  
instruction as: "Thou shalt now leave  
cease to live upon this world and shalt  
change birth; for thee the dear loving  
wife of this world has become needless;  
for thee these beloved children too have  
become needless; for thee cattle, goods,  
brothers have become quite useless;  
~~what thou~~ the things thou really  
wanteest are the priest, and the three  
jewels; think in thy inner of us  
and pray! In this world for thee  
there is nothing to take refuge to,  
but herefrom toward north-west in  
the delightful region of the purified  
Sukhavatī his holiness the very red  
faced Abid stretching his right hand  
and leaning his left hand to ~~the~~ his navel  
is calling thee by saying "Come!"



gēs lamaig' cime surghal ökööder  
 tere öbötön kün ekener, küküd, akka dü.  
 dan drakisāghān drakidshi; drakikhodān  
 „bi khobolakhān ene yirtintsēd' sanar,  
 taighān yabōkh-ügei, ükōlin kēmdshil  
 irēbe, khōitōki-min' oirātqdsi, oridō.  
 ni-min' yabōdoti tshadal ügei bolq: nata  
 sü, shara toso āli! „gedshi sü, shara  
 toso atsarōldshi, ödshi amśād, „bi ene  
 ödörēs' khōishi tantāighān khōlō undō  
 sü, toso wedshi ödshi sökh-ügei, ene yabō  
 kho nasōni keshit buyimān tand' ögiyā,  
 khōitō yabōkhoig' lama burkhanghus,  
 ban erjēni āildegī (ailalogi) kēgēs  
 kēbterendān barōn teshiān (teishiān) kha  
 radshi kēbtenā. Kēbteke tātān burkhan,  
 dan dzola küdshi bāridshi lamain  
 surghalig' sanadshi dralbāridshi  
 kēbtēs barōn gharin Khan erēkei  
 khurōghārān tshikēnikēn nūkeig'  
 tagladshi, yetem (idam?) khurōghārān  
 barōn khamarin Khan nūkeig' tagladshi,  
 dzūn gharān tashiāndān sātīdshi,  
 khogir kōlān atorīōldshi khurōdshi  
 ükōnā.

Ükōkōder lama sūnēsōig' yirōnā.  
 „Kitshiyegōin tashiōrig' bāri, buyi  
 ni mōrig' uno, bodin emēlig' tokho,  
 yirōlin khadrārig' khadrārla, tag.  
 lashi-ügei surghavadin orond' od!  
 gedshi yirōdek.

Yirōsenēs' Khōishi tere gerten ghar,  
 ban khonok bāinā; tūnē ulos on.  
 dan ger bāridshi, tūndā mani  
 unshidshi bāinā.

After this instruction of the priest the  
 sick man makes his last will for his  
 wife, children and brothers, ~~at~~ making  
 it he speaks „in this world I shall  
 not live (more) with you, the time of  
 death has come, my future is drawing  
 near, for me to go forward (in life) has  
 become impossible; give <sup>me</sup> milk, and  
 fresh butter! „and being these brought  
 he tastes them (and goes on speaking)  
 „from this day forth I will with  
 you not eat food and drink drinks as  
 milk and butter, I leave the luck  
 and fortune of this life (prop. walking  
 age) to you, (my) future life may  
 the priest, god and the three jewels dis-  
 pose! „thus saying he lies on his  
 bed looking westward. As he lies ~~there~~  
 (his ones) light lamp and scenting candle  
 before the statue of god and he thinking  
 of the priest's instruction ~~and~~ praying  
 stops his ear-hole with his thumb of  
 the right hand and his right nostril  
 with his ring-finger, he puts his left hand  
 on his haunch and contracts his two  
 feet (and so) he lies.

At his dying the priest bids farewell  
 to the soul with the words „take  
 the whip of zeal, mount the horse  
 of virtue, put on the saddle of per-  
 fection (bōdhi), the bridle of blessing  
 and go to the boundless region of  
 Sutcharatis! „

After this praying (the dead) remains  
 three days in the same house; and his  
 people rear an other house (tent)  
 and read therein the prayer Om  
mani padme hum.



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Enē ghuban khonokto lama kheyirō  
unshidshi, degelin dōrbōn ikē mōrgōlōg,  
mōrgōdshi, manig' tsason der darōdshi  
ikōsōn kūn ger dēgēr kēiskēdshi  
tābidēk (talbidak). Tūnēs' khōishi  
tere nom unshison lama, - ükō.  
sōn kūn noyin bolbol, öndör  
ōlander off dshir (khara) kūn bol  
bol, olain. talā belde ghadrar ghoy,  
dshi otshina. Otshidshi ghadrarto shara  
utōsār' kēmdshidshi or orighoin ebe.  
rēr ghadrarig' dzurtski, otshirig'  
dondon tābidshi ghadrarig' abna.  
Lamaig' ghadrar teigēdshi dzurtski  
absonās' khōishi ikōsōn kūn  
ulos yisen baktsa kūdshi, yisen  
ayagha, yisen khadak, yisen eshi,  
geilishiget, yisen khoni, yisen mori,  
yisen temē, yisen ükōr, yisen bak,  
tsa dxū, eime yisen yandratat  
yisen yisen nayin nēge tōtai  
yūmaig' tere dzurson ghadrar  
der tābidshi, ghadrarig' abna. Tābi  
senēs' khōinō tere yūmaig' la,  
ma abna. Absonās' khōinō la,  
ma dōrbōn bombā kēnā, kēgās  
tūnī doktor shūrō, mōrgō, alta,  
oyō, nomin, subot, ghan bolot, el,  
deb sāin emig', manig' kēgās tere  
ghadrarto orkina.  
Teigesenēs' khōishi ikōsōn kūn  
nān ikē tsaghan dābōghar bā,  
dshi temēnd' atshidshi, ger dēgēr

During these three days the priest  
reads the great prayer, recites the  
four great Exodus<sup>1)</sup> of the faith (belief) and  
the (6 syllables Om) mani (praise him) print  
ed on paper <sup>they</sup> (hoist <sup>(put to wave)</sup> upon the house of the  
Dead man. After that the prayer reading  
priest goes to beg place on the top  
of a high mountain, if the dead man be a  
lord, and on the slope of the mountain,  
if the dead man be a common (black) one.  
Arrived at the place he measures with  
a yellow thread the place and ~~then~~  
draws a line around it with the horn  
of gazelle and putting in the middle a  
diamond. (he buys the place).

After the priest has thus bought the  
place, the people of the dead man put  
on it nine bundles of scented candle, nine  
cups, nine shawls (khadak), nine felt  
carpets, nine sheep, nine horses, nine  
camels, nine oxen, nine boxes of needles,  
by putting ~~the~~ these nine kinds of things  
<sup>in number,</sup> (nine times nine = 81) on the marked  
place they buy it. After being put  
the priest takes these things. And  
having taken the priest leaves on that  
place four small jars in which he  
has put coral, silver, gold, precious  
stone yu, lapis lazuli, pearl, steel,  
and various fine drugs and the prayer  
Om. mani padme hum.

After that they wrap the dead man  
in white cotton cloth, lay <sup>to him</sup> on camel



Keiskikesen manig' atshiltasadshi,  
 ike kine törösön nège dütein  
 säbikke ghadzar ton k'otöldshi  
 otshikhodän khoyir mori unödshi  
 otshina. Bishi ulöson lamataighan  
 süricöldshi otshidshi maikhan  
 shiädshi, dotoron ghal küledshi  
 tsäi khölö k'edshi, olon ulos  
~~khäsi~~ lamataighan nom unshidshi,  
 unshison äs' khöisti tsäi khölän  
 idedshi ödshi, sü k'oröldshi, sügär  
 khorim k'edshi, maikhanän bölgä.  
 dshi otshiäd yaböna. Yabökhoder  
 önö khoyir kün ükösön klünigän  
 ghoyson ghadzar dör tabinä. Tabiäd  
 manian Keiskied lama olon ulösin  
 khöimäs khäridshi irenä. Irëke,  
 dërew lama nomün arshian k'edshi  
 arshianär tere khoyir künig'ugla  
 dshi, ariön sarighär utädshi abdok.  
 Absonäs' süld' khoyir ayaghand' sü  
 k'edshi ögdök, ögöl khoyir ike tor,  
 ghor khadak bäriddshi ögdök.

Ghadzar gishkië ügei kükedükübel  
 nom unshiöl ügei shotaid' k'egäd kham.  
 to tsho bogha. Khoshigha, khonini shaghai,  
 tai tshömöge, khonini sülin üdröz,  
 nège khondagha tsuk k'edshi olon  
 kün yabödok dramdar gädshi ortina.  
 Ghadzar gishkikesen kükedig' ükös,  
 senös' khöinö mön nom unshiöl ügei  
 shotaid' k'egäd yabä ügei dramdar  
 tabiddshi ortinok.

and the mani sign too, which was hoisted  
 on the house and his oldest son together  
 with one of his younger brothers both  
 on horse-back lead the camel to  
 the place for exposing (the ~~dead body~~  
 corpse). The other people ~~was~~ together  
 with the priest go before, pitch a  
 tent, kindle fire within, prepare tea  
 and food, the many people together with  
 the priest read the prayers and then  
 eat ~~and drink~~ their food and drink ~~tea~~  
 kirtea, and boiling milk feast on  
 it ~~and~~ whereupon removing the  
 tent they go away. At their going  
 away the two mentioned men put  
 out the dead man on the begged place.  
 After they have put out and fixed  
 the mani sign (on a rod stuck into  
 the ground) the priest returns <sup>home</sup> after  
 the many people. At his arriving  
 at home he prepares the Arshian  
 of religion and washes therewith  
 those two men, and perfumes  
 them with ~~five~~ scents. Then he  
 gours milk into two cups and  
 gives them (to drink); hereupon he  
 makes present to them with two  
 silk shawls.

If a child, who did not yet walk, dies  
 away, they put it without <sup>getting</sup> prayer read  
 into a sack, into which they put Chinese  
 fajibe (~~shobogha~~), hazelnut, the leg-  
 bone with the anklebone of sheep, the tip  
 of the tail of sheep and so cast out on a  
 road, which many people frequent. The  
 child, who had walked, after being  
 dead they put again without prayer  
 into a sack and put out on a not  
 frequented road.



4) The first version of the Jörbön Itegel (four beliefs) is:

1. Narāni gerelte lamaḥān mörgömöi;
2. narāni gerelte burkhandān mörgömöi;
3. narāni gerelte nomdān mörgömöi;
4. Narāni gerelte buson khobariktān mörgömöi.

1. I pray honors to my sunshiny priest;
2. I pray honors to my sunshiny god;
3. I pray honors to my sunshiny doctrine (religion)
4. I pray honors to all my sunshiny priesthood.

In the 2nd version we must substitute to the verb mörgömöi [I make bow] [that of itegēmei (I belief), in the 3rd instead of narāni gerelte (sunshiny) you must put sarāni gerelte (moonshiny), and leave the other words of the first version. In the 4th version you must change lamaḥān mörgömöi into lama-gh.ān (acc. Refl.) taḥimoi (adore) etc.



1. Alhaiḡ' tūlek' tusman öngördek.
2. Amtatan idēḡ' idēd  
Arandon shingēd-ügei;  
Öngöteḡ' ömösöd  
Möröndän naldad-ügei
3. Dēlin shine, k'ūn' khotshinegedek bi.  
(Dēlshinedän säin, k'ūn' ötolködän  
säin).
4. Eldshigeni tshi k'ind' eles' k'ēbe-tshig' sekseren.  
Alia k'ēbe-tshig' sekseren.
5. Erē ügei eme nēge dradāghai,  
etsegē ügei k'ū nēge dradāghai,  
erḡi ügei usō nēge dradāghai,  
ger ügei k'ūn' geses' nēge dradāghai,  
dörbön dūmilin dradāghai ene bi.
6. Ghantsā modō ghal bold-ügei,  
ghantsā k'ūn k'ūn bold-ügei
7. Kelē k'ed' kelē k'öngön  
Kis k'ed' ödō k'öngön  
idē k'ed' ghoril k'öngön  
k'erültshi emän tolōghai k'öngön  
makhand' öshkēi k'öngön.
8. K'ūnd' tusā bitē k'ē,  
k'ēbe-tshig', khāladik bi bi.
9. K'ūnig' basadshi bold-ügei  
dalaig' k'emdshidshi bold-ügei.
10. Khadātai ghadrar' mori biyān bökölē,  
Khāri ghadrar' setkilān bō-kēle!
11. Khōi shiān kharābol, ghadrar' tshi boldok,  
Khōi tō k'igān kharābol, tsetsen boldok.

## Proverbs (Old man's words)

1. The more you burn the gold the more it will glaze.
2. (Though you) eat tasteful food,  
it will not be digested by the teeth;  
(Though you) put on colored (dress)  
it will not stick to the shoulder.
3. It is said, the new one of cloak(s) and  
the old one of man (men) (i.e. a cloak is  
good when it is new, and a man is good when  
he grows old).
4. Whether you put sand or gold into the  
ear of the ass, he will shake it out.
5. A woman without a husband is the licentiousness  
itself,  
a son without father is the licentiousness itself,  
a bankless river is the licentiousness itself,  
the belly of a horseless man is the licentiousness  
itself,  
the four kinds of licentiousness are these.
6. A sole piece of wood makes no fire,  
a sole man is no man.
7. To speak the tongue is light,  
to be blown away the feather is light,  
to be eaten the bread (flour) is light,  
the head of a quarrelous woman is light,  
of the flesh the lung is light.
8. Do not good (utility) to the man,  
(for) though ye do (good to him), yet he will harm  
you.
9. One can not know thoroughly the man,  
and one can not measure the ocean.
10. On a rocky road (place) keep fast thyself  
and thy horse,  
and in a foreign country do not speak thy mind.
11. That who looks behind, will be a guide,  
that who looks at what is after will be wise.



12. *khoyir ola oir bolbo-tshig' oldrod-ügei* 12. Two mountains near as they are, do not meet,  
*khoyir küni üre kholo bolbo-tshig' oldrodot.* the children of two men, far as they are, may meet.
13. *Lōson torghond' öngö ügei,* 13. The silk cloth (called) Looson has no glance,  
*niōtsoghai amārikto dshirghal ügei.* the secret lover has no plesance.
14. *Mō küñ khaimor temetseke* 14. A vile man tends to the place of honor,  
*mokhor ük'ör khudok temetseke.* and a hornless ox tends to the well.
15. *Oyār ügei dalaid' onghotsa tokhtad-ügei,* 15. On a harbourless sea the boat will not stay,  
*Ok ügei mō küñd' surghal tokhtad-ügei.* At a mindless vile man the instruction will not stay.
16. *Sarā k'erlekēd' nokhai tai mori unōba.* 16. When the moon eclipses, the man who has  
but a dog will have mounted a horse (Dark-  
ness is good opportunity for thieves).
17. *Shobōn ödō salkide-tsh' kisdek,* 17. The bird feather is agitated in the wind as well  
*salki ügei-tsh' kisdek.* as when there is no wind.
18. *Ügei tai küñi shüd' khurtsa,* 18. The teeth of a poor man are sharp,  
*ük'ök' küñi nüñd' khurtsa.* and the eyes of the dying man are sharp.
19. *ük'ösön küñd' lama kholo,* 19. For the dead man the priest is far,  
*ük'ör unōson küñd' ghadrar kholo,* for the man who mounted an ox, the place is far,  
*ügei tai küñd' on-dshil kholo.* for the poor man the year is too long.

Urban Khara nügel.

1. Bakshighan alābol.
2. etseigān alābol.
3. ekēigān alābol.
4. egētshi düteigān khāinilābel.
5. burkhanī eilel khulghai kēbel.
6. buson khobarigān idē binvadiḡ' khul-  
ghai kēbel.
7. mürend' (ghöld') sābisen gūr (ghur)  
mudoḡ' khulghai lābol.
8. Burkhanī biyeig' ebēbel.
9. erēghantsa edr' ügei k'er yabōsonig'  
boliān dēremdedshi abbol.
10. tenger burkhanig' khariādsi üllel  
bel.

+1 The Mongolians do not like to walk on foot.  
therefore if they have no horse and do  
not despise to mount an ox or cow too.

The ten black sins.

1. If one kill his own teacher.
2. If one kill his own father.
3. If one kill his own mother.
4. If the (older) sister embrace her (younger) brother.
5. If one steal the goods of god.
6. If one steal the food and alms of the priesthood.
7. If one steal the footbridge from a river.
8. If one destroy the statue of god.
9. If one rob the lonely traveller in a wilder-  
ness.
10. If one curse the heaven and god.



## Tangharik.

1. Bi tshini yūmaig' abā ūgei, tenger  
khagha nirgek'!
2. Gur Khan üdrük'er bi abā ūgei!....!
3. Oroināsan abād alān kürtel khagha  
drūsōliq' tshini yūmaig' abson  
bolbol.
4. Kikoyir ghar-min' khoghorik' (kho.  
ghoragi!).

## Khariāl.

1. Etsegeig' alāson!
2. ek'einkien (etsegeinkien) makha isēsen!
3. Sabā (ovai) ūgei täriki' bol!
4. Ten esew (mōānōksōn) täriki'!
5. Ere dondō em ēsān khaghatso!
6. Ghadrārēm dondō emēltei khadrār.  
tai mōrīāāsān khaghatso!
7. Vay, khara nokhai cōl tshanaig'!

## Oath.

1. I did not take away thy thing,.... (els) may  
the heaven strike me by the thunder.  
bolt asunder!
2. God sees, I did not take away!....
3. I let myself be split from my vertex  
to my groin, if I had taken away thy thing.
4. May my both hands (or arms) <sup>be</sup> broken  
off..... if.

## Curse.

1. You have (killed your) <sup>(thou hast), (thy)</sup> father!
2. Thou hast eaten up the flesh of thy mother  
<sup>mayst</sup> (father)!
3. (Thou become a mindless brain!
4. Craved brain!
5. Mayst thou ~~remain~~ part with thy wife  
at the middle of thy manhood!
6. Mayst thou remain without thy saddled  
and bridled horse in the middle of the way!
7. Ei may the black dog eat thee up!  
(= mayst thou perish! Or die! for  
the corpse being not buried is eaten up  
by birds, dogs and wolves).



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II. *Oirat-Mongolian Chrestomathy.*



1. Burkhanı adisti. 2. Khāni eshi (com. ishi) zabān. 3. Etsige ekān enkerel. 4. Burkhandu enkerle. 5. Eke za. 6. Kūken sonosba. 7. Etsigeni durun ügāi. 8. Tündü zab ügāi. 9. Naran süreldshi bāinā. 10. Untūn khu tsak bolba. 11. Öri tsäidshi bāinā. 12. Bostkhu tsak bolba. 13. Khuttsusān ümüs (w. emüs too), khu tsula, ghar nūrān ugha! 14. Ghantadu hämki nere, ghal tābi. 15. Dehtkan kimxāi abtshi ire. 16. Dekter kimxeldshi atsa! 17. Üxüt yasadshi, norghodshi atsa! 18. Beke ügāi. 19. Shabāxan atsa! 20. Tshi kelēdshi atsa, bi litshivüti. 21. Bakshi irebe, nom üxütü tsak bolba. 22. Bakshi nom zādshi ögönä, nom tögöbde. 23. Yabūdshi nadaya! 24. Dū dūla, bi bilēnāti. 25. Tere zurut kurūma, ta mörgül lasadshi bāinā. 26. Tederigi zasākhu, manigi shanmakhu. 27. Bazartu odoya. 28. Yün gēd? 29. Ghosqı khuldudshi abna-bi. 30. Bi basa ođona-bi, tere odkhu durun ügāi. 31. Tūni durun.
1. the blessing of God. 2. the command of the emperor or 3. The love of the father and mother (= of the parents). 4. Love thou God. 5. the mother commanded. 6. the daughter (or girl) heard. 7. the father wills not. 8. He or she has no leisure. 9. the sun is setting. 10. It is time to sleep (the sleeping time has come). 11. It is dawning (the morning dawns). 12. It is time to rise. 13. Put on thy clothes. Dress thyself, wash thy hands (pr. hand) and face. 14. Put tobacco into the pipe and kindle (pr. put fire). 15. Bring the rule (taking the rule come). 16. Rule the blank book (cask) and give. 17. Make a pen, dip it and give. 18. There is no ink. 19. Give a pencil. 20. Dictate thou, I will write. 21. the teacher came, it is time to learn. 22. the teacher is giving the lesson (is pointing out what is to be learned), the teaching is finished. 23. Let us go and play (going let us play!). 24. Sing a song. I will dance. 25. He or she is drawing a draught, you are learning the prayer. 26. They will ~~then~~ punish, answer them and reward us (= they will be punished and we will be rewarded). 27. Let us go to the market. 28. What for? 29. I will buy shoes (I will take shoe by trading). 30. I will go too, he is not willing to go. 31. As he likes (it is his will).



32. Bi tsutsurūba (tsutsarābi).  
bitshiken amāraya. 33. tsi  
irgüldöshi bāinā-tshi, ~~tsi~~ tsi  
sū! 34. Tere dogholdöshi bāinā,  
är äi yabūna; tūni kölñi öböd.  
nā. 35. Bi erül bishi-bi, tolghai.  
-mini ergenā (erginā). türkün  
(türken)-mini ködölnöi. 36.  
Biğēni (begēni) tshitshizēnā,  
erül bishi kebtaï. 37. Oron  
dere kebte, köndshilär bürkü.  
38. kelän-irxül, em ü! 39. Khu.  
dul kdekseu itshikübitāi dere  
nül, bideshigāi andagharla.  
40. Tönger tsokik, ünär kelödsi.  
bāinā-bi! ghar-mini khughur.  
tughai! nüdū (ur. nidū too)-mini  
kerā tsokik! 41. Bitshigāi  
Andaghar la! 42. Nada kü  
utsūsū (utāsū) khoyor ~~at~~ öktön!  
43. Ta yū uyūkhū sanātai bōi-ta?  
44. Altshūr im kerkü dere tem.  
deklenā-bi. 45. Yambar öngö.  
tāi utsūsūn tandu kerektāi?  
46. Ulān tsaghan khoyor. 47. Kerā  
ta altshūrān dūsukūn khōinō,  
bi tandu tusār ködölmösh  
öksü-bi. 48. Yün ködölmösh?  
49. Köndhil Khabakhu.

32. I am weary (I become weary). Let us repose  
a little! 33. Thou slumberest (art slumbering),  
sit straightly! 34. He or she is walking  
lamely, he walks hardly; he has sore feet.  
(his foot <sup>is sore</sup> ~~aches~~). 35. I am not sound (healthy),  
my head swims, my heart throbs. 36.  
He (prop. his or her body) trembles, he (she)  
seems not to be sound. 37. Go to bed (lie  
on the bed), cover thyself with a cover.  
38. Show thy tongue, take (drink) medicine!  
39. To lie (the lying) is shameful and besides  
is a sin. 40. By God (pr. may the heaven  
strike) I am truly speaking! (my hands  
(hand) be broken! may the crows (crow)  
beak (beat) my eyes (eye)! 41. Do  
not swear! 42. Give me a needle and  
thread! 43. What will you sew? 44.  
I will <sup>hem</sup> ~~border~~ handkerchiefs (pr. kerchiefs)  
and besides mark them. 45. Of what  
color will you have the thread?  
46. Red and white. 47. When you  
shall have finished ~~the~~ your hand,  
kerchiefs, I will give you other  
labor. 48. What labor? 49. To stitch  
a cover.



- A. Mende bōi-ta, yaqhadshi bāinā-ta? A. Are you sound, how are you?
- B. Degēdsāin (degēd mū), kōsōrōn  
khānāba-bi; ta yaqhāba-ta? B. Very well (very badly), I humbly  
thank you; (and) how are (were) you?
- A. Lō bōr (pr. zōbār) A. Passably.
- B. Fa gēmtāi bōi-ta? B. Are you sick?
- A. Tēime erūl bishi-bi. A. I am not so well.
- B. Tāndu yūn bolba? B. What ails you? (<sup>prop.</sup> what became to you).
- A. Tolgha (wr. tolghoi)-mini öbōdj.  
nā. A. My head aches.
- B. Tāni tabūgāiten tshirāgārten  
ürügdenä. B. Your uneasiness is to be seen on  
your face.
- A. Tāni gertäkesten yaqhadshi  
bāinā? A. How are your family (prop. those  
who are in your house)?
- B. kōsōrōn khānāba-bi, tsuktān  
mende bāinā. B. I humbly thank you, they are all sound.
- A. Tāni āba balghasunāsu  
khārīdshi irēbeyū? A. Has your father returned from the  
city?
- B. Ė, tere ötsögülür irēbe. B. Yes, he has yesterday arrived (come).
- A. Mende bāiten! A. Good by! (prop. be you sound).
- B. <sup>Mende khazghaltwaya!</sup> Eberāni gertekestān.  
nadāsu mörgöten (more genuine,  
ly; <sup>na</sup>adāsu mende kelōten)! B. Till next meeting (let us meet soundly).  
My compliment to your family (prop. pro-  
strate yourself from me - for me to...;  
from me tell your family the greeting ma-  
de!)
- A. Erke bishi, Bi taniği māi.  
ghadur ürükü-yū-bi? A. I will not fail (No doubt). Shall I see  
you to-morrow?
- B. Bi arban tlastu gertān  
bāi khū-bi. B. I will be at home till 10 o'clock.



A. Toko dshi (m. cor. tsokidshi) bäin ä;  
üde täiltän; tende ken baina?  
Brötan! Ken tändu kerekäi?

B. Gharai ende baidch böt?

A. Ē, zügar tere gertän ügäi.

B. Kedü dikthi tshastu tünü irüdsi  
bol khu?

A. Örüni yisen tshastu, üden ghar  
ban tshastu.

B. Kösörön Khanä-bi, bi yisen  
tshasla irkü-bi.

A. Elberäni khayaghän üldägäi  
od khu bolürata!

B. Mäten (or bäritän), zügar ene  
Gharai namaigi tanikhash  
(tanikhash).

A. Mende bätän (com. bäiten),  
maighadur örüni arban nigen  
(nigen) tshastu iräten!

A. One is knocking (at the door); open  
 the door, who is there? Walk in!  
 after whom do you inquire (prop. who is neces-  
 sary to you?)

B. Does G. live here?

A. Yes, but he is not at home.

B. At what o'clock is he to be seen?

A. At nine in the morning, at three after-  
 noon.

B. I humbly thank you, I will come at nine.

A. Are you not pleased to leave here your address?  
 (prop. you will perhaps leave your address and  
 so go away)

B. Take ye it, but this G. does not know  
 me.

A. Goodby, (please to) come to-morrow at  
 11 o'clock in the morning.



- A. Kedūnasūtai bōi tshi (ta)? or  
kedūtāi tshi (ta)? A. How old art thou (are you)?
- B. Na da udul ügāi arban dōrbōn na. B. I shall shortly be fourteen (years old).  
sun irēkü.
- A. Tāni egetshin (akhañ) kedūdūktah. A. How old is now your elder sister?  
nasuni ene bōi?
- B. Tere oda arban tabun nasū. B. She is now fifteen (years old).  
taī.
- A. Tāni teime kükshin gedshi bi A. I did not take her for so old. Have you  
san aksan mini ügāi bilāi. Tandu  
basa akha dū bāinü-yū? yet (elder or younger) brothers?
- B. Bāinā; tere nadāsu ghubun B. Yes, I have; he is by three years younger  
(ghurban) nasun dū boldot. than ~~myself~~ me.
- A. Tandu yete akha bāidek bo. A. You have - I presume - an elder brother.  
lūxa!
- B. Bāinā; tere nadāsu tabun B. Yes, I have; he is by five years older than  
nasun akha bolāi. Oda arban  
ylesen (yisün) nasūtai. me ~~myself~~ (and so he is) now nineteen years  
old.
- A. Kexāgāsū narān tāni dū sur. A. Since how long is your younger brother  
surghūlidu bōi? in instruction?
- B. Tere tendü ylesen nasūtadān B. He entered shad on his ninth year (as  
odōla. he was nine years old).
- A. Eime nasundān ekelēdshi sur. A. It is very good to commence to learn  
ghūli suruksan degēd sāin. in such an age.



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5.

A. Namaigi etsäge minä, taniigi man.  
ghadur bidentäi ygbütan gedshi;  
kelo, gēd-tandu ilge be.

A. My father sent me to you to tell you  
to go tomorrow with us.

B. Yambar Asaktu ta yabūdshi  
bäinä ta?

B. At what time will you go out? (prop.  
are you going out)?

A. Örün (örün) ertä, asāghan (prom.  
asākhan) Dshuruktu kürkün  
töläi.

A. Early in the morning in order to arrive  
evening at Iuruk.

B. Yūghār yabūkhu sanātai bōi-ta?

B. By what means think you to go out?

A. Emēltäi mörär (mörär); xūgār  
ẖarimni temāgār tshigi

A. On horseback (prop. with saddled horse); but  
some (of us) with camel too.

B. Bi ēdshāsān (ēdshāsān) surūsū-bi;  
ēdshi: ta namaigi Narantai  
yandaghaidu odfkhu ~~tōkktōkktō~~  
tābīkhu bōi-ta?

B. I will ask my mother; mother! will  
you allow me to go with Naran to Yan-  
daga?

C. Kexā, yūn utshirār?

C. When and what for?

B. Maighadur örün ertä serge.  
kūn tölädü.

B. Tomorrow early in the morning to make  
an excursion (to promenade).

C. Od, xūk mörināsū bitshigai  
unū!

C. Go, but do not fall from horse!

B. Khanāba-bi ēdshi; xūgār bi  
mōri emēlār unūdshi tshidedek  
bi (more cor. writ. tshidadak).

B. I thank you mother; but I know how  
to sit on horseback (to ride).

A. Teikülai ta ygbütan, biēn tani  
ardāsū (more cor. arūdāsū) irēkū-  
biēn.

A. Well then (if it be so), go you out, we will  
follow you (come behind you).

B. Bi öndör belen bolsū-bi.

B. I will today be ready.



- D. Ē, Yandaghai baktshi (m. cor. bak.  
 +sa) tandu yambar boldaki  
ürügdenai?
- B. Ürüskülün-tai, bide kündü el.  
deb sergebe-büea. Biden tairi.  
mäl mövön du odai, noqh ön däre  
khoto iübe-bide, teged nöge  
 (nige) ger tü otshi (for ot-tshi) üü,  
tai tsai üba-bide.
- D. Zeikülai, ta eldeb näiraldshi  
 (m. cor. nairaldshi)-ta!
- D. Well, how are you pleased with the  
 garden of Yandaga (how does the garden  
 of Y. seem to you to be)?
- B. ~~then~~ It is beautiful, we have there  
 very much promenaded. We went among  
 the planted trees and ate on the green  
 (grass) our meat; then we entered  
 a tent and drank there tea with milk.
- D. Well then, you may <sup>have</sup> ~~very~~ much  
~~have~~ amused yourself!



A. Tani säikkhän mendeigi üzäd  
bi bayastshi baina-bi.

A. I am glad of seeing you in good health.

B. Kösörön khandaba-bi.

B. I thank you humbly.

A. Bolba tshigi, bi tandu tasügäi  
Qängi kündekü (kelükü) bolna-bi.

A. Nevertheless, I must tell you bad news.

B. Yün böi?

B. What is it?

A. Tani egētshi rōbōr khūtshita-

A. Your elder sister is in a high degree sick.

B. Bā ündü degēd ghashūdānabi;

B. I am very sorry for it (this); what is her sickness?

A. Tūni tereci yün gem bi?

A. Fever; if you will have known the cause of her sickness, you will be angry with your elder sister.

A. Khalūn öbōshin, tūni gemin  
utshir medeksen tsakhān, ta  
egētshidān ürlakhū (ürlakhū)  
bolkhū.

B. What is the cause?

B. Yün utshir böi?

A. Tere, biyeni debtekülären (kōbr,  
külären) kiten (keiten) usū üdshi  
bolna.

A. She has (as I am told), when being her body in perspiration, drunk cold water.

B. Bi tūnigi belmānū olonki  
isêrlülükseñ boldok-bi. Tūn,  
dū emtshi irēdshi baina-gū?

B. I often used to restrain her from doing so. Does the physician visit her?

A. Irēdshi, tere manāgi isseglül,  
dshi (itsaklūldshi) baina.

A. Yes, he is giving hope to us.

B. Bi tūndü manghadur odōna-bi.

B. I will tomorrow go to see her (prop. I go to her).



Folk poetry

1. Dūn

Nārin gholin uruskh alni  
nomōghon dōlōnār urus na;  
Nomīn sakūsundu zalbari khani,  
nasundān mende ghar khu bi!

Yeke deltai boroni  
idshilighan khāl'ādsi intsaqlāna;  
Idshildū nutuktu ēdshidān  
itelge boldshi kūrüyā!

Botōghon bōrbōtai boroni  
Bogdōighan khāl'ādsi intsaqlāna;  
Bogdodu nutuktu ēdshidān  
Bokshurgha boldshi kūrüyā!

1. Song.

The flowth of a <sup>narrow</sup> small river  
flows meekly and gently;  
If one prays to the genius of religion,  
will always (in his age) be safe.

The long maned gray horse  
looking at its herd neighs;  
To the mother settling at the Volga  
let us like male falcon fly (arrive)!

The gray horse with <sup>the</sup> tendon of a young camel  
looking to (the Mountain) Bogdō neighs;  
To the mother settling at Bogdō  
let us like sparrow fly (arrive)!

1. narin (narrow, thin) 2. ghol (river) 3. uruskh al (the flowth) 4. nomōghon (meek, mild, tame) 5. dōlōn (slow, gentle) 6. urus- (to flow) 7. nom (doctrine etc.) 8. sakūsun (tutelary genius) 9. zalbari- (to pray, to offer prayer) 10. nasun (the age) 11. mende (safe, without sound) 12. ghar- (to go out, to rise) 13. bi (am, art, etc.) 14. yeke *nom. ike* (great) 15. del (the mane) 16. boro (gray & gray horse) 17. idshil (a herd) 18. khāl- *nom. khālā* (to look) 19. intsaqla- (to neigh) 20. Idshil (the river Volga) 21. nutuk (a nomadic settlement) 22. ēdshi (mother) 23. itelge (*falco lanarius*) 24. bol- (to become, boldshi becoming, in the quality of, as, like) 25. kūr- (to arrive) 26. botōghon (the young of a camel) 27. bōrbō (the leg tendon of an animal) 28. bokshurgha (a sparrow)



Äidärkhän gedek balghasunı  
 Ärbın ıke balghasun bōi;  
 Äisärkhäni surghūlin köbüdñi  
 Äli bishiasūni tsuglurāna.

Tabun salātai tshondshini  
 tasarkhai indör tshondshi bōi;  
 Tabāran ösökhön köbüdñi  
 tabāi arbādar tsuglurāna.

Kökö tsholin gertüni  
 Körkö köbüdñi tsuglurāna;  
 Körkö bitshikhān köbüdñi  
 Kökö tengeri örtshötügäi!

Ėdshi āba gedekñi  
 eldeb en ker yumun bōi;  
 Elgen sadun gedekñi  
 en ker nöküdañi dēre bōi.

Enē olon köbüdñi  
 elgen saduighan martāna;  
 Elgen saduighan martaba tshigi;  
 Ėdshi ābaighan martākhushla!

Ektse arban sarañi  
 Ėdshi ābani kholōdshina;  
 Ėdshi ābani kholōdshi ba-tshigi;  
 ergedshi & olghodokñi khor lo!

the town named Astrachan  
 is a very large town;  
 the schoolboys of Astrachan  
 come together from all parts.

Her five branched tower  
 is an exceedingly high one;  
 the boys grow at their ease  
 come together <sup>by five</sup> by five, <sup>by ten</sup> by ten.

To the blue stone house  
 the poor boys come together;  
 (B) May the blue sky bless  
 (A) the poor little boys!

The words "father and mother (parents)..  
 (contains) many <sup>lovely</sup> things;  
 those, called kindreds, are  
 more, than dear friends.

These many boys will  
 forget their kindreds;  
 But though they forget their kindred,  
 they never forget their parents!

Just for 10 months  
 the parents (father and mother) are far;  
 though the parents are far (from them),  
 (they i.e. the boys) return and visit them rarely.



Khābar bol'khoi aldandu  
 Khāri'khu sana'iorōna-la;  
 Khāri'khu sanani orōba-toligi,  
 Khāridak zakāni ugha la!

The spring hardly comes,  
 (yet) the thought of returning presents itself;  
 (And) though it presents itself,  
 there is no order to return.

Zuni tūriin sara duni  
 Zūsumalīn an ghaxarān temētseñ;  
 Zurāduki olon dāisūgi  
 Zunikabān gegān ibetūgai!

In the first month (May) of the summer  
 (the boys) tend to their summering place;  
 From the many midway evil  
 may the Buddha Tshonkava save them!

Baldirūn Mushka.

1. ge (to say, name) 2. balghasun (a town, city) 3. arbin (increasing) 4. yeke (great)
5. bōi = bī (is) 6. surghāli (instruction) 7. kōbūn (son, boy) 8. ali bishi (whatever)
9. tsuglurca - (to come together) 10. kabun (five) 11. salā (branch, division, twig, salātāt having so.) 12. tshondohi (a tower) 13. tasurkhai, kasarkhai (broken; final - most)
14. ōndör (high) 15. tab (ease) 16. ōs - (to grow) 17. tabār (five by five) 18. arbāw or arbāwar (ten by ten) 19. kōkō (flu. kēt, blue) 20. tsholūn, toshlūn (the stone) 21. ger (a nomadic house, tent cf. Indian ghar) 22. kōrkō (pitiable, poor) 23. bitshi, khām, bitshiken (little cf. flu. pitsi and Dem. pitsike) 24. tenger (the sky, heaven) 25. ōrōshō (to have pity) 26. edohi, ēdohi (the mother) 27. āba (the father, flu. apa)
28. el'eb (different) 29. en'ke (love, lovely) 30. yūmun, yūmun (thing) 31. elgen (the liver; elgen sadun kin, kindred) 32. nōkōr plur. nōkūd (the friend) 33. dere (above, over; superior) 34. ene (this) 35. olon (many, much, cf. Turk. bol, Man. fulu, Germ. viel) 36. marā - (to forget, Yam. marā - 'I am') 37. ektse (just) 38. sarā sarā (moon, month) 39. kholo-dohi - (to be far) 40. erge, erqi - (to turn, to be turned, to return) 41. zolgho - (to visit) 42. khobor (rare) 43. khābar (the spring season) 44. bol - (to become) 45. aldan-du, alda-ja (about, not within reach) 46. khāri - khāri - (to return) 47. sana-n (the thought, mind)
48. orō - (to enter, to go in) 49. la (rhythmical addition) 50. zakān (the order, command; from zakā - East. Sl. drakia - to order, cf. Russ. zakon) 51. ughā = ūgā not, there is not cf. Man. akū, Turk. ka, yok, yuk) 52. zun (the summer, cf. Eng. the sun) 53. zusu - (to summer; zūsumal the summering) 54. ghaxar (the earth, place) 55. temetse - (to tend to, toward, Lat. peto) 56. kura (the middle; zurādu in the middle, zurāduki that being in the middle) 57. dāisū, dāisūn (the enemy) 58. gegān, gegēn (the splendor, a title of high lamas and Buddhas) 59. ibē - (to defend etc.)



(E.) Shikirtai nürin köbädü  
 Shil-gharida bāishindü  
 Shilbilzeksēn Kharla Shishä  
 melmelgedshi sūdik bōi.

Örköin tshölögär khäl'äkhüni;  
 Ölö shobüni baidältäi;  
 Öböröldshi sükhüni  
 Örbölgäsü dshölökön.

Totöghoin tshölögär khäl'äkhüni;  
 toghoston shobüni baidältäi;  
 Tokhaldudshi sükhüni.  
 torghonäsü dshölökön.

Üsän samlad sükhüni;  
 üleän solongho satāna;  
 Teime säikhän Kharla Shishä  
 melmelgedshi sūdik bōi.

Samnad orkokson üsüni  
 süksan sürüni bütänä;  
 Teime säikhän Kharla Shishä  
 Kharalkhadshi sūdik bōi.

Tsailzur tsaghan nürün  
 üzüm shikürän askharulad;  
 „Khän Dhanamgha irekünged  
 Kharaladshi sūdik bōi.

On the shore of the sugared lake,  
 in the ~~palace~~ Crystal-Garuda palace  
 Kharla Shishä is sitting, looking  
 for and shaking.

If (one) looks at her through the roof-opening,  
 she has the appearance of a girfalcon;  
 If ~~she~~ (one) is sitting embracing her,  
 she is softer than the down.

If (one) looks at her through the opening  
 above the door, she has the appearance of a  
 pea fowl;  
 If she is sitting leaning on her elbows,  
 she is softer than the silk.

If she is sitting combing her hair,  
 (it is like as if) she would draw the rainbow  
 of the cloud;  
 The so beautiful Kharla Shishä  
 is sitting in a shaking manner.

Her combed hair  
 covers her sitting place;  
 The so beautiful Kharla Shishä  
 is sitting and looking for.

~~At~~ At the splendid white lake,  
 she has scattered <sup>her</sup> raisin and sugar:  
 „Khän (King) Dhanamgha will come,  
 saying she is sitting looking for.



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(C) *geke nürin khadshu du*

*yisen shori khoran täbi ksan  
khan dshanamgha khairakhän  
shobughan khaidshi ashina.*

On the shore of the large lake

B) *Khän* (king) *dshanamgha*, the graceful,  
A) who had (set) let loose his nine hawks,  
is coming to search his (hunting) birds.

» *Kharla shisha küken,*

*shobugi-mini ögi tshi!  
shobugi-mini esö ökü-m-shini,  
khairidshi khändän medül-nä-bi.*

» Girl, *Kharla shisha,*

pray, give (me) my birds!  
If thou does not give my birds,  
I will return and inform my king against (thee).

» *Medül kāsū, medülä!*

*medibe tshigi, yakhubi?  
medüleksen khän-tshini,  
khairidshi köläm totilghaid.*

» Inform as many times, as thou wilt!

should he be informed, what imports it me?  
thy king, whom thou wilt have informed,  
will have thy feet, when returned, made sorry.

1. *shikir-tai* (sugar-*ed*) 2. *nür* (lake) 3. *kötö* pron. *kötä* (shore, border etc.) 4. *shil* (glass)
5. *baishin* (a larger building, house, palace) 6. *shulbilze* (to look around) 7. *medmere* (to shake, wave, tremble)
8. *sū* (to sit) 9. *örkö* (the vent of the roof of tent or house for emitting of the smoke & a chimney) 10. *tshölö* (a hole, aperture) 11. *khali* = *khäliä* or *khälü* (to look) 12. *ölö* (gyrfalcon cf. *flu. üli* or *ölyü*) 13. *shobün* com. writ. *shibün* (a bird) 14. *bai-dal-tai* (having an existence, shape, form) 15. *ötöröl*, *ötörli* (to embrace) 16. *örbölgön* (the down) 17. *dshölörön* (soft) 18. *totigho*, *totigha* (the upper piece of a door case) 19. *toghoo*, *toghoston* (a peafowl)
20. *tokholdo* - pron. *tokhaldü* (to lean on the elbow) 21. *torghon* (silk) 22. *üsün* (the hair)
23. *samla* -, *samna* (to comb) 24. *üle* (the cloud) 25. *solorigho* (the rainbow, syn. *dopho* *lon emgen* i.e. the lame shaman) 26. *tata* (to draw, to pull) 27. *teime*, *teimü* (such as that) 28. *sai-khan* dem. of *sain* (good, fair) 29. *samna* = 23. 30. *örki* - com. *örko* (to leave, to finish) 31. *säri* (sitting place) 32. *kükdä* (to cover, cf. *flu. föd*, *fed*) 33. *khara-kha*-, *khara-la*- frequ. of *khara* (to see, to look) 34. *tsai-lä-ne* (splendent) 35. *toaghan* (white) 36. *üzüm* (grape) 37. *askharül* (to scatter, as *khakä* to be scattered) 38. *irä* (to come, cf. *flu. jere*) 39. *ge* (to say, to quoth) 40. *kha-rala* = 33. 41. *geke* com. *ike* (great) 42. *khadshu* (the side, border, shore) 43. *yisiin* com. *yisen* (nine) 44. *shori khor* (the hawk, falcon) 45. *Abi* - and *balbi* (to put, to set, to let loose) 46. *khaira-khan* dem. of *khairan* (graceful) 47. *küken* (girl, daughter)
48. *ög* (to give) 49. *ese* (now) 50. *khari* (to return) 51. *khän* (the king) 52. *medül* - caus. of *mede* (to know) 53. *ya-khu boryau-ki* (what to do) 54. *köl* (the foot of *Tamir kööl*) 55. *totilgha* (to make way, to distort)



Ergidshi tsokodshi ashina  
ene piristinai khasna;  
Ek tse ~~tsokodshi~~ <sup>zurghān</sup> zalū  
ēmighān tsatsūldshi ashinaai

the boat of this harbor is coming  
by making turns and beating;  
Just six lads are coming  
by equalizing their shoulders.

Sharghadshi tsokodshi ashina  
Sharghai piristinai khasna;  
Shaldik zurghān zalū  
shalūghan samhadshi ashinaai

the boat of the treasury harbor  
is coming by beating and making noise;  
Six sound lads are coming  
by combing their long hair.

Uyūdshi kekseen utughan ger  
uyūkhan mininān tashādu  
utshir yūgini sur khūni,  
uyūdāl bolghondān shaglasūtai.

A knife case made by sewing  
is on the hip (haunch) of me, who am young;  
If you ask <sup>what be the</sup> ~~reason~~ (reason of it,  
(it is) for being in its every sewing stitched.

Shagladshi kekseen keteshi tūngūrtok  
shabdaghar mininān khabtaghandu;  
Shaltān yūgini sur khūni  
shaglasun bolghondān uyūdaltai.

A firesteel case made by stitching  
is in the pocket of me, who am slender;  
If you ask, what be the reason of it,  
(it is) for being in every its every stitch sewed.

1. ergi- (to turn, to be turned) 2. tsoki- tsoko- (to beat, to strike) 3. ashi-na (he, she, it, comes, they come; used only in this form, and for these persons) 4. ene (this) 5. piristin from the Russian пристан (a harbor, haven) 6. khasna (a boat) 7. ektse (just, right) 8. zurghān (six) 9. zalū (lad, young man) 10. ēm (the shoulder) 11. tsatsūl- (to make equal) 12. Shargha- (to sound as oars ~~of~~ rowing, or boots ~~make~~ at walking make) 13. shān (the treasure, treasury) 14. shaldik (sound, healthy; cf. E.M. shildik elite, chosen) 15. shalū (long hair) 16. samla- (to comb) 17. uyū- (to sew), 18. ke- (to make) 19. utughā (the knife), 20. ger (house, tent, case, box) 21. uyūkhan dem. of uyū (flexible) 22. mini genit. of bi (pleonastice with Refl. case sign) 23. tashā (the hip, haunch) 24. utshir (the cause, reason) 25. yū-n (what) 26. sur- (to ask cf. 4. sur- idem) 27. uyū-dal (sewing, seam) 28. bolghon (every) 29. shaglasu-n (the stitch) 30. shagla- (to stitch) 31. keteshi (the firesteel) 32. tūngūrtok (nurse, a small bag, case) 33. khabtaghar (slender) 34. khabtagha-n (the pocket) 35. shaltān (the cause) 36. uyūdāl = uyūdāl 27.



Sayit säikhän saralınan  
 säira dēreni ösölä-bi;  
 Säikhäshik xantai ēdshinän  
 öbör dēreni ösölä-bi

Uruldani mörindü  
 tida dsholō tüshilgen;  
 Uyua bagha nasundu  
 ēdshi āba tüshilgen.

Arkhalani mörindü  
 arghamdshi, dēsün tüshilgen;  
 ālā bagha nasundu  
 ēdshi āba tüshilgen

Bagha gerin\* tüshilgen  
 barān, bakas khoyur bi;  
 Bagha bitshiken nasundu  
 ēdshi āba tüshilgen.

Ike gerin\* tüshilgen  
 ünin termā khoyur bi;  
 Uyua bagha nasundu  
 ēdshi āba tüshilgen.

+ Note. The reason the contrast between a "bagha geru" (a small tent) and an "ike geru" (a large tent) is that a poor Mongolian has all his goods, consisting in chests, boxes, bags (all these called barān) and sofa or couche, in the same ~~big~~ small tent, where he lodges too; while a rich Mongolian has separate tent for lodging and a separate one for his stores.

1. sayit from sayit (an ambling horse) 2. sai-khan dem. of sai-n, sāin (fair, good) 3. sāral (yellowish and brownish colored) 4. saira E.M. saghari with Metath. sai-i-ra (the skin of the haunches of horse) 5. dēre (on, upon, above) 6. ös- (to grow v.i.) 7. sai-kha-shik double dem. of sai-n (good, fair) 8. xan (the character, nature) 9. ēdshi, ēdshi (the mother) 10. öbör (she because the arms)

On the back of <sup>my</sup> fair isabel-colored pacer  
 I have grown up;  
 In the arms of my good-natured mother  
 I have grown up.

Not a racing horse  
 the bit and the reins are the support;  
 In the feeble young age (youth)  
 the mother and the father are the support.

At ~~griping~~ a horse fastened for resting's sake  
 the cord and the string are the support;  
 In the jestful young age (youth)  
 the mother and the father are the support.

The support of a small house (or tent)  
 is the mass of movable, and the sofa;  
 In the age of childhood  
 the support are the parents

The support of a large house (tent)  
 are the laths of roof and the lattice wall;  
 In the feeble youth  
 the parents are the support.



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11. wulda-n (the racing) 12. nörin (the horse) 13. üda (the bit of a bridle) 14. tiški-ge-  
(a support) 15. uyun (flexible, feeble) bagha (small, little) 16. nasun (the age) 17. äba  
(the father) 18. Arkhala-n (the fastening of a horse to rest a while) 19. Argham-dshi (a cord),  
d'ēsün (a string, a flat woolen cord) 20. ali pron. äl'ä (jesting, joking, playful)  
21. ger (house, tent) 22. barān see the note. 23. bakas (the head part of a sofa)  
24. khoyor, khoyir, khoyur (two; and) 25. bitshi-kan, bitshi-ken (small, little)  
26. ifke pron. ike (great, large) 27. uvin (the small laths of the roof of tent, support-  
ing the felt cover) 28. kermä (the wall of a felt tent being a lattice-work)



Khoshida noyon Kseren Dshab  
 Tümeni öngörösön tsaktu gharghak.  
 san dün.

Ghurbun sārāl möriniii  
 Ghuburin üdendü sögätai;  
 Ghuburtai täniiltai mana āka,  
 manighan yaqhatughai geksen bi.

Altan ishite ildüni  
 Anan ghubar olzolāi;  
 Olzolokson ildüdüni zobōkhush-bi;  
 Tük ākaīnan āmindüni zobōna-bi.

Ulān tasmatai kartusigi  
 ulusūn säidüdüni olzolna;  
 Olzolokson kartustüni zobōkhush-bi;  
 Tük ākaīnan āmindüni zobōna-bi.

Arban nēgētai Mandshigi  
 Äivär khāni surghüldüni ögölāi-bi;  
 Äidärkhān surghüldüni ökülārān  
 albatnighan medetügai gelä-bi.

A song issued at the death of the Prince of  
 the tribe Khoshut known by the name of  
 Kseren-Dshab Tümen.

His three isabel-colored horses  
 stay harnessed before the door of the governor's;  
 Our prince acquainted with the governor,  
 what has ordered us to do?

The governor of that time has gained  
 his sword with a gilt gripe;

I do not grieve for his sword devolved upon  
 an other,  
 but I grieve for the life of my prince.

Of the cap adorned with red ribbons,  
 make use the magnets of the people;  
 For this cap devolved upon <sup>an</sup> other, I don't grieve,  
 but I grieve for the life of my prince.

I have put <sup>(my son)</sup> Altan Dshi, who is <sup>eleven</sup> years old,  
 into the school of Astrachan;  
 (And) when I have put him thereto,  
 I have told him, that he shall (once) rule his  
 subjects.

1. noyon, *pron. noyin* (Prince) 2. öngörö- (to pass, to tie) 3. tsak (time cf. 4. tsai, tschak, thu, tsak) 4. ghargha- (to cause to go out, to produce, issue) 5. dün (the sound, the song) 6. ghurbun ghurbat (three) 7. sārāl, saral (yellowish and brownish) 8. mörin (a horse) 9. ghubur, ghubur (*fr. Russ. governor*) 10. üde-n (the door) 11. sögätai (ready, harnessed as horse) 12. tāni-l-tai (acquainted, from tāni to know cf. *türk. tāni* *thu. tan-ul*, to learn) 13. mana (*plur. Genit. of bi* I. cf. *thu. mi, min-k* we) 14. āka (Prince, chief of Akha elder brother) 15. manighan (us, who belong to the speaker. *Refl. Acc. from bi* I, governed by ge-ksen to say, tell, to order) 16. yaqha- (what to do; i.e. the interrogative *pron. conjugated*) 17. ge- (to say, to order) 18. altan (gold) 19. eshi *pron. ishi* (the handle, gripe) 20. ildü (the sword) 21. anan (one of the same time, place, respective) 22. olzolā- (to obtain, gain, make use of etc.) 23. zobō- (to grieve, to pain one's self) 24. tük (but) 25. ami-n, āmi-n (the life) 26. ulān (red) 27. tasma, basan (*fr. Russ. a small ribbon*)



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28. Kartus (fr. Russian Kartuz a cap) 29. ulus (the people) 30. sai-d-üd double plur. of säim (good) the best ones) 31. arban nēge-n (10+1; arban nēgētāi having eleven i.e. years) 32. surgh-ili (teaching, education, school) 33. ög- (to give; Inf. Verb. noun ökü), 34. albo- 35. mede- (to know, to rule, to govern).  
tu (one who pays duties, taxes = subject)



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7.

Makhan Isusen-tshini  
 manadu arshān boltughai!  
 Sünēsün tshini  
 Süki-bodin oronda törötügai!  
 Sürik mal-tshini  
 minighan tüme kürtügai!

7. <sup>soul of the</sup>

Prayer for the (killed) sheep.

may thy flesh and blood  
 be to us like a feast of immortality!  
 may thy soul be regenerated  
 in the land Sukhavati!  
 (And) may thy herd be increased  
 to hundred thousands!



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## Letters.

1.

Atshi yeketäi edshi t'aba khoyor.  
tu.

Atshitu Burkhanı ibelär tsuk  
neiderän khor shaltan ügäi  
amur amüghulanı baidegiten  
tani nada postarär bitshiksen  
bitshigäsü medäi. bolon tani  
nada belek gedshi ilgeksen  
arban arsalan möngögi abai,  
ügäitai kımün ür khan shan  
oldshi abaksan mete bayastshi  
bäinä-bi. Bi tshigi khoyordukhan  
atshitu Burkhanı ibelär khor  
shaltan ügäi mende bāighai  
olon tanıgi kındülün yabuksar,  
dasathu köbtai nomän säinär  
dasadshi bäinä-bi. Nadatu mi.  
ni egetschi Bayastkhalan; akka  
Nadbi-, dü Naran-du mende  
kelöten. ☺

Tani ügär boldok mü  
Köbün ten Badma bitshi.  
be. bi.

Orosaghär: ene minghan  
naiman kün  
daldan (dalan) khoyordukhi  
dshilin khulghuna saran  
arban tabundu.

+1 Note. It is a characteristic tenderness of the Mongolians for the female sex, that  
the mother must be named before the father and the sister before the brother,  
and I think they <sup>well</sup> reserve this priority in the family life.

1.

To (my) very beneficent parents (mother  
and father).

As I took note by the letter, you sent  
me by the poste, that you all are by  
the grace of the bounteous God safe and  
sound and I received the 10 rubles, you  
sent me as present: I am rejoicing  
like a poor man, who has found a hidden  
treasure. As for me, I am too by the  
grace of the bounteous God safe and  
sound, and while behaving myself to honor  
you all, I am studying my lesson to be learn-  
ed. Greets from me my elder sister  
Bayastkhalan (Rejoice), my elder brother  
Nadbi and my younger brother  
Naran (Sun).

I wrote this, who am your obedient  
wile (bad) son Badma.

After the Russian Style

1872.

On the 15th of the month House (October).



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7 nei-ber-än  
arch. Dat.  
Ref.

1. atshi (a benefit) 2. yeki (great; a. yeketäi is a rhetorical inversion for yeki atshitai having great benefit) 3. Edhi ~~proceed~~ (the mother) 4. äba (the father) 5. khoyor (two; and) 6. Burkhan (God) 7. iböl (the defence) 8. tsak (all; cf. turk. shot, th. sok = shot much)
9. nei (unity) cf. th. nyaj = tiäy the lord, unity) 10. ~~khör~~ khör (bad, evil; cf. khör on the venom, poison) 11. shaltan (accident) 12. ügäi (without) 13. amur (quiet, quietness)
14. amughulan id. öbäi - (to stay, to be) 15. tarii (plur. Gen. of tshi thou) 16. na-da (Dat. of bi I) ~~post~~ 18. postar for the Russ. pötshta (the post) 19. bitsi - (to write; cf. Man. bit - the writing, th. betü the letter, type) 20. bitsik (the writing, letter, epistle)
21. mede - (to know, to take note, information) 22. bol - (to become; bolon Gerund = and).
23. telep (the present; ge - to say gedöhi Gerund = as, in the quality of) 24. ilge - (to send cf. th. ihl. am to run, fly away) 25. arban (ten) 26. Arsalan (the lion = the Russian money, ruble) 27. möngön (silver, money) 28. ab - (to take, to receive)
29. ügäi-tai (one having nothing = poor) 30. kündin (the man cf. Lat. homo, hominis)
31. ür khan (left, abandoned; cf. ür - to leave, give up) 32. shan (the treasure) 33. ol - (to find; oldshi ab - id.) 34. mesü, mete (like) 35. bayas - (to rejoice) 36. bi (I. Gen. mi-ai, Dat. na-da) 37. tshigi (also; Lat. etiam) 38. nende (safe, sound) 39. olon (many, much) 40. kündü-lä, kündülü - (to honor; from kündü, heavy, weighty) ~~then~~ 41. yabü - pron. yabü - (to walk; kündüle-n, kündülün yabü - to honor continually, to behave one's self so as to honor one) 42. dasä - (to study, to learn, to take exercise or practice) 43. xöb-täi (Convenient, xöb good, right)
44. nom (the science, knowledge, lesson) 45. sain-ar (<sup>good</sup> ~~best~~ of sain good, Adv. well) 46. egitshi (the elder sister) 47. akha (the elder brother) 48. düi (the younger brother) 49. kelö - (to speak, to tell cf. Lat. etc. cal-are) 50. iige (the word th. iige; ügär bol - to become by the word = to hear, to follow the command of one) 51. mü (bad) 52. Köbün (the son, boy) 53. oros (Russian th. idem. oros-a-gh-är Genit. and Inst. case, combined - by or after that - manner - of the Russian) 54. dshil (Syn. on the year cf. turk. yıl)
55. Khulüghuna (the mouse; sara-n the moon, the month; the 12 months are called by the Öt. Mongolians: 1. lū (dragon) sarā or khabar-in (<sup>of the</sup> spring) türün (test) sarā = February; 2. moghgi (snake) sarā or khah dundu (middle) sarā 3. mörin (horse) sarā or khah. sül (tail, last) sarā 4. Khoin pron. khöin (sheep) sarā or Kuni (summer) türün sarā 5. mötshin (ape) sarā or Kuni dundu sarā 6. takā (hen) sarā or zuri sül sarā 7. no khai (dog) sarā or namar-in (autumn) türün sarā 8. ghakhai (swine) sarā or nam. dundu sarā 9. Khulüghuna (the mouse) sarā or nam. sül sarā 10. ükürin (of the cow) sarā or übülin (of the winter) türün sarā, 11. Khah (habe) sarā or übülin dundu sarā 12. sila (hare) sarā or übülin sül sarā (January).

7 Bars (tiger)



2.  
Inik (inak) akka Nadbitsu.

Aburaktshi tsukhuk dēdū  
burtchan, ghurban erdenin ibelār  
khore shaltan ügāi säikkhän men.  
de bixā-ta. Ende bäiksen bi  
tshigi khore shaltan ügāi säi.  
Khän mende surkhu köbtai  
nomān surtshi bāinā-bi.

Üni darū inik akka tanāsu  
kösörön eriktshi mini: nār  
tsār yabaksan kīgār, esegedhi  
postarār menšcin bitshik bitšin  
bäikkhūgi eribe-bi.

Kani tsak kexādū kiindülen  
yabuktshi mū dūten Badma,  
bitshibe-bi.

2.  
To (my) beloved elder brother Nadbit.

I hope, you are — by the grace of the  
highest saving God and the three jewels  
quite safe and sound. I also, who am  
here, live quite safe and sound and am  
studying my lessons to be learned.

After this my humble request from  
you is: write (and send) me letter  
concerning your health by people coming  
hither and going to or by the poste.

This I wrote, who am your vile  
brother ever honoring you Badma.

1. inik (beloved, dear) 2. abura - (to save) 3. tsukhuk (most, eminent) 4. dēdū (high,  
superior) 5. erdeni (precious stone, skr. ratna; ghurban erdeni = 1. Buddha 2.  
the doctrine 3. the priesthood) 6. bixā-ta (you might be, I hope you are)  
7. sur - (to learn, to study) 8. üni Gen. for ene (this) 9. darū (the sequence) 10.  
kösörön (humbly) 11. eri - (to ask, request) 12. nār (hither) 13. tsār (thither)  
14. kūn (the man) 15. esegedhi (not saying = or lat. aut) 16. tsak (time;  
Kexādū when: to K. when ever).



1.  
Erketen nutugin parbalendü,

Ene nutugai Kharnüt ängi  
Zäisän Neken Sanghadshin  
äimək (aimak) Lamban Oshirin

Erölge.

Osigöröktshi dshilin khonin sara  
arban dörbündü bidēni Khalimā.  
gin yosār ebērāni köbündän  
manı nutughai Merket ängi  
Zäisän Badma Tsereni äimək  
Tshidshibin Gharai gedek Künai  
Kūkeigi kelēdshi boloksan biläbi.

Odā bi shidār sonokhodān tere  
Gharain Kūkeigi tedēni aige  
angin Arghaban Lamban gedek  
Kün köbündän bulādshi abtshi  
ök bā (ök bō) gekūigi sonosba-bi.

Ene nutugin parbalendü gerētshilen  
Rösörön eriktshi minı: dēre ne  
rādekseñ Tshidshibin Gharai bolon  
Arghaban Lambaigi abkhulād  
möshkā kēdshi tedēni Ken  
burūta boldshi glarna tünāsü.  
ni nerādekseñ tsaktān ghar  
ghaksan gharūgi minı abtshi  
khāiran bolkhūigi eribe-bi.

1.  
To the administration of the tribe Erketen

Hujusdem Tribus gentis (seu Curiae)  
Kharnüt dictae Curioni Sanghadsh  
(filio) Nekes subditi Oshiris (filii)  
Lambae

Instantia.

On the 14th of (the month) May of the last year  
we had after the manner of the Khalmiks be-  
trothed to our son the daughter of the  
man called Gharai (son) of Tshidshibi subject  
to the chieftain (Zaisan) of the clan Merket  
of our tribe (Erketen).

Now recently I heard a man called Lamba  
(son of) Arghaba of the same clan with  
Gharai, has taken with force the daughter  
of the same Gharai and married to his son.

(Therefore) I am by informing humbly request-  
ing the administration of this tribe: to get  
summoned the before above mentioned Gharai  
(son of) Arghaba Tshidshibi and Lamba (son  
of) Arghaba, to make inquiry and to  
levy upon that which will be found guilty  
my expenses made at the mentioned occasion.



1. nutuk (the tribe) 2. parbalen (Russ. upravlenie, the administration) 3. angi (the clan), 4. Kaisari (the chieftain), 5. ai-mak (the division, one of the divisions) 6. eri-tge (a request) 7. irigoro - (to pass) 8. dshil (the year) 9. khoni = khoin (the sheep; see the vocabulary to the 1st Letter) 10. sarā-n (the noon, month) 11. bise-n plur. of bi (9), 12. yoson (the manner, costume) 13. ebērān (self) 14. tōbūn (the son) 15. maxi Genit. plur. of bi (9) 16. ge-dek (one used to say = called, named) 17. kūn (the man) 18. kūken (the daughter, girl) 19. kelē- (to speak, to betroth) 20. bol- (to become), 21. bōi-bi (to be, bi-lā was) 22. odō (now) 23. shidar (near) 24. sonos- (to hear) 25. tere (that) keven plur. of tere 26. bulā- (to take with force, bulādsh- ab- id) 27. ōg (to give) 28. geretshilē- (to witness, to inform) 29. kōsōrōn (humbly), 30. eri- (to request; eriketsh- ~~the~~ one requesting or the requesting) 31. dēre (above) 32. nerāde- (to name, to be named) 33. ab-khūl- v. caus. of ab- (to take, to cite) 34. mōshkā (inquisition, the search) 35. ke- (to make) 36. ken (who?) 37. burū-sai (having fault) 38. ghar- (to come out, to turn out) 39. kūnāsi Abl. of tere (that) 40. tsak (time) 41. ghargha- v. caus. ghar- 42. gharū (the expense; gh. ghargha- to make expenses) 43. khairan (benign).



2.  
Khoshut nutugin parbalendu:

Ene nutughai Doglud angai xai,  
sani Dshamban Monko Ubushi

Khärü (kharin).

Nutugin parbalen ene dshilin öngöröktshi  
takā sarain arban dolgundu 181-  
düktsi diktäigär xakāksan xa.  
Kāni Khärüdu Köörön arikharghat  
tshi mini: neräksen xakāndu  
bäiksän, minö äimäghai Lambān  
Azād, Sholdorān Dambil geslek  
Kho yor kün ükād (ükü) akka  
ghurban dshil boldshi bäiksāni ene;  
tedöni arduini (arüdinii) üb aghurā.  
sun üldüksün (ülüksün) yuman ügär,  
xügär Lambān Azād arduini nāi,  
mān nasūta köbün üldüksün,  
terēni khotoni akka Bembedin  
Ubushi asaramdshidu bāinā.

2.  
To the administration of the Tribe  
Khoshut.

the report of the chieftain Monko Ubushi  
(son of) Dshamba of the clan Doglud of the  
mentioned Tribe.

In reply to the writ issued by the Tribe-  
Court under No 181 bearing the date from  
17th of the last month June, I have the  
honor to report that:

the two persons named in the mentioned  
writ and belonging to my division i.e.  
Azād Khan (son of) Lamba and Dambil  
(son of) Sholdorā are dead these three  
years; and behind them there is nothing  
of goods or property left, but behind  
Azād K. a son eight years old has  
remained (and) that is under the tutelage  
of the elderman of the hamlet.

Ubushi (son of) Bembed

1. khariu, khariu (the answer, reply) 2. 181-düktsi = kün nayan nēgedüktsi (hundred  
and eighty first) 3. dik (the number of official papers; diktai having No) 4. xakā  
(to order) 5. xakān (the order, command) 6. arikhargha (to report, to inform)  
7. bai (to stay, to be, to be contained) 8. ükü (to die) 9. arü (the hinder part;  
arüdu behind) 10. üb (goods, property, übaghurānu idem) 11. ülde (to re-  
main) yuman, yuman (thing) 12. xüg-är (but, prop. by the corner) 13. nasu-sai  
(having age) 14. khoton (the unity of some few tents) 15. akha (elder brother),  
asaramdshi (the tutelage).



Khalimāgin malin üsünai tsuki.

Khalimāghū Khabarīn tsaktu üsär  
yü kesek böi?

Khabarīn türüin sarālai Khalimāgin  
mal kü küldäk (küöldäk); Khalimāg  
(Khalimāg) kün tere tsaktān bagasādshi  
(mcor. bagastshi) elbedek. Malinān üsän  
(cor. üsü) Khalimāgin kü küd kün sädik,  
sä khulāran khoyor khormaighān  
shūrdadshi orkāi, khoyor khantsān  
(khantsuighān) shamalādshi orkāi,  
artsik (artsak) khorondān malin  
arāsār uyūdshi kelsen sülgān bāi,  
läliāi bortokhān sädishi sädik.  
Tāin üsütāi üküürāsü nēge sülgā  
ese gedshi nēge bortokhāi üsün ghar-  
dik, mü üsütāi üküürāsü öräli (örö-  
löi) bortokhāi üsün ghardik. Tere  
gharaksan üsän (üsügān) Khalimā-  
gin küküü kün ghurban kalātai  
utikhan (wr. uitkhan) amātai, te-  
mānāi arāsār kedshi utālaksan  
arkhastān kegēd bülūdshi iske-  
dek. Iskeksen üsünäi äirek (airak)  
gedshi nerävedek. Tūnāsār khoyor  
ese gedshi ghurban gūni sāmdu bülū-  
dek; bülūksen tsaktuni äirēghāsūni  
toson unūdiki, Unuksan tosūni (tosoēni)  
shanaghār tsuglūldshi abāi, ta-  
baktān kedshi gharāran tookodshi  
tshigāffini gharghadik.

the milk of the domestic animals of the  
Khalmit(s).

What are the Khalmits making with the milk  
in the season of the spring?

The cattle of the Khalmit(s) suckle commonly  
in the first month of the spring (i.e. in Febru-  
ary); the Khalmit-man is at that time  
rejoicing at the abundance. The cows  
(prop. the milk of their own cattle) milk  
commonly the daughters of the Khalmit;  
when milking they suck up their both  
skirts, turn up their both sleeves and  
putting the milking vessel (bortokha)  
- made by sewing out of ~~the~~ the (hairless)  
skin of cattle and having the shape of a bucket-  
between their feet, milk. A good milk-  
ing cow gives a bucket milk and a bad  
one gives half a bucket. The Khalmit  
girls after having put the (milk) milk  
into a narrow mouthed and three  
sided vessel (arkhad, arkhad) made out  
of the (hairless) skin of camel and smoked,  
churn and make it turned. The turned  
or soured milk is called airak (pron.  
äirek). After that they churn it yet  
for the time of milking a mare thrice,  
and while churning the butter will  
be separated. They gather the  
separated butter with a ladle, put  
it on a plate and by beating it with  
the hand express its butter-milk.



Tosoiñi abaksan khoinö arkhattaki  
 üldül üsüni tshigän gedshi neräde.  
 dek. Tere tshigägi ärkin ike (geke)  
 Khäisändü (khasunda) kedok; ärkin  
 ike Khäisän (khaisuighan) ghurban  
 költäi tömör tulgha Sëren täbi  
 dek. Täbtäd (täbid) dëräsüni klo-  
 yor öräli modon bürkäsär bür-  
 küdek. Tere khoyor modon bürkäsä-  
 sündüni khoyor dörbön talätäi  
 nükün (nükün) baidék. Tere nükünä  
 nège taläki nükündüni khabkhak  
 täbidék, nège taläki nükündüni tsor-  
 gho täbidshi ghoyürär shabädik.  
 Tsozgho getek yumaigi khoyor öräli  
 matighar (matāghar) modvigi mal-  
 täd, tegäw neildüldshi mäghäd  
 utäsär tshayghär böghäd, dërä-  
 süni mözinäi gesëigi säinär ugha-  
 ghäd ümüskäw, ghaxa narandu  
 säitür (saitur) khatädik mön. hor.  
 ghoin biyëni utäran khoyor arkhim  
 bödüinären tögäländän (tögölöndän)  
 kötsüs dandür söm, uqtkhunäran  
 tögäländän nège söm boldik. Teime  
 kebär kekven tsozghän (m. cor. tsoz-  
 ghoin) nège taläki biyëndüni bitshi.  
 khän <sup>töggrik bürkäsätäi</sup> bakarsa täbidék; tere bitshi  
 khän bakarsana doroni modon dör-  
 bön talätäi onghotsa täbidshi, tere  
 onghotsolu kiten (kiten) usn dür,  
 güdshi kēdek.

the milk, which after having been taken  
 away its butter, remains in the vessel, is  
 called tshigän (butter-milk). They pour  
 that butter-milk into the large Kettle  
 used to distil spirit, which they put  
 upon the iron trivet (having three feet). This  
 done, they cover the Kettle with a wooden  
 lid consisting of two halves. That wooden  
 lid of two halves has two square apertures  
 (holes); to the one of them they put a stopper  
 and to the other one they adapt a distill-  
 ing pipe (tsorgho) and daub with paste  
 (so as to make it air tight). The thing  
 called tsorgho (pipe) is made of a  
 curve wooden piece cut in two halves  
 hollowed out, <sup>then</sup> firmly joined, firmly bound  
 with thread and ~~then~~ invested with  
 horse gut washed cleanly, which all they  
 dry well on the sun. The distilling  
 pipe used to be two arshin long, and  
 1½ span thick in its outer circumference  
 and 1 span wide in its inner circle.  
 To the one end of the so made pipe they  
 put a smaller Kettle with a round  
 lid, under this very kettle <sup>(the receiver)</sup> they place  
 a square trough filled with cold  
 water (the refrigeratory).



Tere бүркәсиндәни нәге ике бағһа  
 кһойор нүкүн бәйдек. Ике нүкүндәки  
 ки тсорғһа тәбидәли шабәдәли; битһи  
 кһән нүкәрәни кәхә кһәйсән дорә  
 ғһал тиләкүлә әрки ғабуксан есе  
 ғабуксаини мөдәдек. (Ғһал тилә,  
 дек модон үгәйн тиләдү кһалә.  
 мик күн үкүрән кһатәсан бәсәр  
 тилә редһи ғһалдән тиләдек; тәс  
 тиләдек бәсуини арғһасун ғәдһи  
 нәрәдәдек. Үкүрәт бәсун, мөрүнәи  
 бәсун, кһөинәи кһорғһостән  
 темәнәи кһорғһостән, ғәмәнәи  
 кһорғһостун ене тәһүғи тәүғ-  
 лүлдәли нәилүләш шабәдәли мүн.  
 кһәд кәйтәсү кәдек.) Әрки  
 ғабуксан болкһула, тәс битһи  
 кһән нүкәр үр ғһардәли мөдә,  
 дек. Әрки ғәлоксан үгәйғи  
 аmsürär аmsадәли мөдәдек.  
 аmsürәғи темәнәи кәғдәрә,  
 кәдәкә ишһини (ешһини) сукһа  
 болон кәсүн кәилә модәр кәдек.  
 аmsакһуларан тирүләш барар.  
 сәнә битһи кһән нүкәр үр  
 ғһараксан тәғлә аmsürин  
 кәғдәрәтәи тәләки бигәни тәс  
 битһи кһән нүкәр дүрәш, ғһар,  
 ғһардәли абәд, нәроксон кәғдәғи

that (round) lid (of the receiver) has a  
 larger and a smaller hole; to the larger  
 one they adapt the distilling pipe and  
 daub it; by means of the smaller hole it  
 will be known, whether the distillation  
 of the spirit, when fired under the (larger)  
 kettle, does proceed or not. (As there  
 is no wood for fire, the Khalmiks use  
 for fuel the dried dung of cattle which  
 is called arghasun [E. Mong. arghal.])  
 They gather the dung of cattle, horse,  
 sheep, camel, and goat, unite these all  
 knead and make kaitesü (pron. kitse).  
 If the distillation proceeds (prop. the  
 spirit goes) vapor is seen <sup>(known)</sup> (go out) by the  
 small hole. Whether the spirit is right  
 (prop. ripe) or not, it will be known by  
 the taster. The tasting instrument  
 (amsür) is made of the neck hair  
 of camel (attached to a handle made  
 of meslar and other kind of tree. In  
 tasting (the spirit) they thrust  
 in the haired end of the taster by the  
 smaller hole of the receiver, when  
 the vapor commences to go out, they  
 then pull out the taster and by pressing  
 the dipped hair tuft upon a small cup  
 they get a ~~draught~~ <sup>draught</sup> of spirit and know  
 thereby whether the spirit is strong or  
 mild.



bitshi Khän tsögötsö däre bargha.  
 khulā xogorāsu nēge shulme  
 ärki barghagladshi ghar dik; tū.  
 gār ärkigi dokshin dshölönini  
 mededek. } Köbtän ghar san ärkini  
 dshölön amtatai boldok. Kurona ghar,  
 san ärkini ghashün amtatai bol-  
 dok. Ärti boloksan tsaktu ärki  
 nän khabkhagini abās, ärkiän  
 gharghadik. Gharghad ~~tsatsudik~~  
~~khälän~~ türüläd ghalän tsatsudik,  
 ghalän tsatsuksan khöinö teigerä,  
 dü (teigerä) tsatsukhulāran kolē,  
 dok: "Kököröktshi kökö teiger,  
 ene dshilwän eigédshi ärki nerül,  
 kü bolbo tohigi, khöi khündän ünän  
 ikär nerül kü bolton! .. gedshi  
 yörödek. Yörögäd barän talän  
 tsatsudik, barän talän toatsudshi  
 orkad üdänädän tsatsudik, tegäd  
 gerin exen zalāni babāghašän  
 kelēdek: "Natta! gharäd khoto.  
 na öbögödüdigi ire gedshi kele"  
 gäd babāghaghän yabüläd or.  
 Koolok.

Ärtin ike khäisändüni tsha,  
 nagväd ärki gharäd üldüksew üsü,  
 ni bozo gedshi nerädedek. Kha.  
 lün bozo däre üsü kekülä, üsün  
 bokolā neildükülären ötkör.  
 dek.

The properly distilled spirit is of mild taste,  
 (while) the unripe distilled one is of bitter  
 taste. The spirit being ready, they take  
 off the lid of the receiver (prop. spirit) and  
 get out the spirit. After that they used  
 to sprinkle of the spirit firstly to the fire  
 and then toward the sky whereat they say:  
 "eye, blue colored blue sky, though we have  
 this year distilled spirit but in this  
 quantity, let us distill in future (hereafter)  
 the more!" Thus <sup>having</sup> (prayed), they sprinkle  
 toward the domestic goods (barän), this  
 done they sprinkle toward the door.  
 After that the husband (the lord of the house)  
 speaking to his wife: "Wife, go and call  
 the old men of the hamlet! .. sends ~~her~~  
~~with~~ her (his wife) out. If they pour  
 milk to the warm or hot bowl, the milk  
 when mingled with the ~~bozo~~, becomes  
 thick.



Tere khalūn borolā neilūldshi  
 ötkörüleksen üsügi makhan edmek  
 (idmek) gedshi nerädelek. Keiten  
 borzogi üsünlā kholād (kholid)  
 üdik; tere kholiksan bozo üsün  
 khyorān khöirmik (khoirmak)  
 gedshi nerädelek. Tegād borzogi  
 kör gedshi bāighād kentshirār  
 uyūdsi kekse mishiiktü dūrgū  
 dshi tērmeīn tolghādu ölgödek.  
 Shūgvedshi gharaksan usui ai admi  
 gin (admagin) shara usungedshi  
 nerädelek. Ülläksen ötkörün  
 üldül (ölvel) ötköini admik  
 gedshi nerädelek. Tere ülläksen  
 ötkärni shürmük bärilek. Shür  
 mük bärikkhulārān türülād tsaghan  
 kentshir, tsaghan kentshir ügāi  
~~bekte~~ bolkhulā kekse shir  
 dek belgād tūni dēre gharāran  
 barghadik. Gharāran barghak  
 san admigigi narandu khata.  
 khulāni shürmük gedshi nerä  
 dek. Khataksan shürmügān  
 khabarīn tsaktu ükürai shara  
 tosonlā kholidshi ödmögin oron  
 du idilek. Shürmügigi khabarīn  
 tsaktu eläsār khata dshi abād, khöini  
 aräsār uyūdsi kekse ühudān kegād  
 amai ai uyūdsi barāndān khurādshi  
 ortodik. Tegād übülün tsaktu bulān  
 amatai boltoghai gēd bulāndu shür  
 shürmük tärilek.

they call the milk curdled by mixing it up  
 with hot bozo, makhan idmek (flesh meat),  
 and drink the cold bozo mingled with  
 milk, which they call khöirmak (pron.  
khöirmik). They then get the bozo  
 cooled, put it into a bag made by  
 sewing of canvas (linen) and hang up  
 on the top of the lattice wall of the  
 tent. The watery part (prop. water)  
 straining through (the bag) is called  
 whey, and the remained thick part  
 is called admak (pron. admik curd?) of  
 which they make (grape) shürmük  
 (morsels of curd). When making the  
shürmük, they firstly spread a  
 white (piece of) canvas, or in want  
 of such a one, a rush-mat and upon  
 that they squeeze out the curd with  
 the hand, and when this squeezed  
 out curd is dried on the sun, is called  
shürmük. They mix up the dried  
 curd morsels in the spring with fresh  
 butter (cow yellow butter) and eat  
 instead of bread. In the spring  
 they prepare plenty of such curd,  
 put into ~~the~~ bags of sheep-skin, the  
 mouth of which will be shown up and  
 lay by in the chest of goods. Then in  
 the winter they add from it to the  
 pap to make it (more) savory.



Khalimāghūn gūgi sakhulāran  
 tūrūlād zel tatādik. Zeligi Khalim  
 māghūn nōsun kilghasun kho.  
 rār tomodshi kedek. Zelin khoyor  
 üxūrtūni nēdshāgāl bütū kedek.  
 Tegād zeligi tatākhulāran zelin  
 khoyor üxūrtūni bütūnūni khoyor  
 ghāsu orūlād, khoyor üxūrāsūni  
 tshanghava tataadshi bāighād,  
 tere khoyor ghāsnūgi dērāsūni  
 modon shāburār khōinōni su,  
 ghurādshi gharshi ügāgār<sup>garashu</sup> (to.  
 Rodshi orūldik. Tegād tere  
 zeldān tshikhtai uyalik. Tshikhtūgi  
 nōsar tomodshi kedek. Tshik.  
 tain üxūrtū mod bōdik. tere  
 modōgi unūghuna tolghādu yabuk.  
 san noktoin bütūdu orūldik. tok.  
 toigi nōsar tomodshi khatartu  
 ādāli kedek. Gūgi ödörtū xurghā  
 dakaishi (dakidshi) sādik, gūgi  
 tshigi Khalimāgin Rūkhū Rūn sādik,  
 sāghād arkhattān Regād bülūdik.  
 Tere gūnāi tshigān dērēni usu kedek  
 tegād dakād (dakid) bülūdik. Tere  
 gūnāi tshigāgi öbögösū bolon babāghar  
 mūd, zalūs tshigi ādik. Olon alūtāi  
 Rūn gūnāi tshigāgān khurūdu Rūn,  
 gūdek (Kūrgesek), tūgōni gūlēpū ā.  
 Rūn oromdu ādik.

If the Khalmiks will milk the mares,  
 they firstly extend a rope (called zel which  
 they make by twisting of wool or horse-  
 hair. Both ends of this rope are pro-  
 vided with bow or knot to take up the  
 shakes, which they drive-while fast  
 extending the rope — into the ground  
 by beating with a wooden cudgel so as  
 not to be <sup>after</sup> pulled up. Then they attach  
 to that (extended) rope short pieces of  
 rope (called tshikhta) which they twist  
 of wool. To the end of the tshikhta  
 they attach a small piece of wood,  
 which will be put into the knot of the  
 halter put on the head of the foal. The  
 halter is made of wool in likeness of a  
 bridle. The mare is milked a day six  
times, and the milk drawn too by  
 the daughters of the Khalmik, is  
 put in the bucket and churned. They  
 put water to that mare's milk  
 and churn again. This churned  
 mare's milk drink the old men,  
 women and the young people. The  
 man having large horse herds sends  
 the mare's milk into the convent and  
 the priests drink it instead of  
 spirit (brandy).

+) Note. It seems to me, the European  
 word kumis is, the adulterated  
 form of the 2. Mongolian gūni-sū (mare's  
 milk). This is indeed an excellent,  
 invigorating drink, which when bottled  
 and held some time sparkles like good  
 Champagne or ale.



Gūnāi tshigān Jere ūkūrāi ūsū ko.  
 kūlāi bisōrēk gedshi nerādesek: bisē  
 rēgigi nerēkūlāi gharaksan ārkī.  
 nī arxa gedshi nerādesek. Arxaigi  
 bisēregeldshi (bisēregledshi) dakadshi  
 nerēkūlāi khorxa gedshi nerādesek.  
 Adūgi Khabarīn tsaktu zalū ulusai  
 khaxūlād ödörtū ghurba usulādik.  
 sōdūni Khulākhai Ashonv Khv.  
 yorāsu āidshi manādik. libūlin  
 tsaktu malīn öböösūn tshileksen  
 Khōinō adūghan öböösūn bolon  
 zalū Khabarān Khaval ūgāi  
 orkorsan öböösūn ghaxarigi  
 Khāidshi tūgha yabūdshi ūbūlin  
 khoron kitendū shūrghandu  
 gerān oldshi yavād adūtai  
 biyētāigān kōrtū daragwād. ūkūdek.  
 libūldū Khalīmīn Kūn usan ūgāi  
 bolkhulā tsasū Khāilādshi tūgāi  
 khoto nedshi ūdik. ūbūlin tsaktu  
 Khalīmāghūn maligi usulādikūgāi.  
 malīn undaskhulāran eberān  
 undān tsasān khārsūldik.

If cow milk is added to the churned mare's  
 milk, it is called bisōrēk, and the spirit  
 distilled from bisōrēk is called arxa.  
 Will the arxa be again mixed with cow  
 milk and be again distilled, (the new  
 spirit is called Khōrxa. At the season  
 of the spring the young people bend the horse  
 herd, which they water daily three times;  
 by night fearing for thieves and wolves  
 they guard it. In the winter, after being  
 the hay out, the older and young people  
 drive their horseherds looking after places,  
 where the grass was in the spring left  
 unmown; and it often happens that  
 for the intensive coldness of winter and snow-  
 storm, being not able to find their home they  
 perish together with their herd buried  
 under the snow-drift. If the Khalmiks  
 have in winter no water, they melt  
 snow and preparing therewith their food  
 eat it (Prop. drink). In winter they do also  
 not water the cattle, but these when  
 dry quench themselves their thirst with  
 snow.



Khabarın Asaktı Khöigi Khalımägin  
 kükkel esegedshi köbün kharıldık.  
 Kharılkhäe örün shara gerläi  
 bosad khöighän süghäd säin öbün.  
 täi ghaxarta otshi (otteli) örünäi.  
 sün üse kürtelä kharıldık. Lide  
 bolkhäula khöighän geräsän küdli  
 iräd kebtüldik. Tegäd biyesini  
 gertän otshi khotän ädik. üghäd  
 ghurban Rün  
 (Khöighän khuduktı usuläkhär  
 tüdshi odotik. Tere ghuban Rünäi  
 nēgeni utkhurär khudughäm  
 usū utkhudik, nēgeni utkhudshi  
 abaksan usūgi orighotsadu kh  
 dshi ögdik, nēgeni khöighän kh.  
 dughäsü khoto kotsäghäd arbatär  
 tasuläi khudughäm küdli ög.  
 dot. Teigedshi Khöighän ghuba  
 lan usuläd getävän küdli  
 iräd, bariäd kholbäd ghuban  
 esegedshi dörbön Rün kei kü.  
 khöimäi ara (aru) böködün.  
 süghäd sädik. Säksän üsän  
 ike khäisändü kegäd. Nünäi totorän  
 khurghuna (Khuräghana) khata san  
 khoto täbiäd (täbid). örünäsü as.  
 Khan (asaghan) kürteli butsul.  
 ghadik (butsalghadik). Tere butsul.  
 ghaktan üsünäi ötköräd exägä  
 boldik. Erägän Tero khäisänäi  
 goräldü ülleksen usünäi erägän

In the spring the daughters or sons of  
 the Khalmik used to tend the sheep. for  
 that purpose (or in order to tend) they rise at  
 dawn and driving their sheep to good grassy  
 places tend them from morning till midday.  
 At midday they drive their sheep home and  
 let them lie. They then go themselves home and  
 drink their liquid food, which done, three  
 men drive the sheep to the well  
 to water them. One of those three men  
 dips water ~~out of the~~ from the well, the other  
 one puts the water dipped out into a trough,  
 the third of them stopping the sheep (somewhat  
 far from the well and dividing ten by ten  
 drives them to the well. After having  
 these three men watered the sheep drive  
 them home, bind them two by two together  
 and three or four girls sitting behind  
 the sheep milk them. They put the  
 drawn milk into a large kettle and  
 adding to it rennet, boil it from morning  
 till evening. When that boiled milk  
 thickens become exägä (curdle), the  
 watery part (prop. water) remaining  
 under the curdle in the kettle is called  
 whey (the yellow water of exägä)

+ The correct word for "to tend, to keep"  
 is indeed khärül- derived from the  
 verb khara- (to see, look, guard), but  
 the common pronunciation being  
 in both dialects khärsül-, or  
Khärül-, which is the causative  
 form of khari- (to turn, to get back),  
 the common people seem to connect  
 their idea of tending to that of making  
 return.



192)

shara usun gedshi nerä/selek. (Kha-  
barta Khat'māghud mal'nini tölai  
öbösi khadadshi übülxendän khuaä.  
dik, heqai tere öbösan übül bolkhun-  
lä maldän täbidshi ögdik. Khal'mik  
ulüsin baidak (baidak) gharar ni  
usun tshigi ügai, modon tshigi ügai sätim  
eläsen (eläsen) däre baidagin tölaidi  
übülün tsaktu mal'an khasha keyä  
ge kü bolbo tshigi. Khasha kesek  
modon ügai tölaidi mal'an södü  
khoton dotoran kebüldek. Tere  
khutäsan öbösin tshileksen khöi.  
sü exäni öründüni bosad khöighän  
tughai. Khabarta khatal ügai or.  
Kokson (orhiksan) öbösin tai gharar  
khäi <sup>Larindän</sup> ~~ghe~~ (Khöighän tughai yabudshi  
khalghän alai. Khot khol ügai  
khügha ~~ghe~~ yabä yabudshi  
übülün khon khentü bolon tsasun  
shürghandu kördä (kördä) üküdek.

| In the spring the Khalmiks used to  
mow grass for their cattle and heap  
it up at the wintering place and in  
winter give it to the cattle. As the  
Khalmiks live on a ground, which is  
mere sand without water and wood, if they  
also would in the winter ~~also~~ build some  
shelter for their cattle, cannot for  
having no materials, (shelter making  
wood) and therefore they keep them  
(beside) at night amidst the tents.

If the gathered hay is out, the house-  
holder early rises, drives the sheep  
looking for places, where the grass was  
in the spring left unmown and it still  
happens sometimes that while driving  
his sheep loses the way and being  
without food (~~khoto khoto~~) perishes  
frozen by the strong cold of winter and  
snow storm.



193)

## Utu tüli.

Kexänä sändshi bolnai, öböğön emegen  
 khoyor baidet sändshi bolnai. Tere emē.  
 gen öböğön khoyortu ghurban köbün  
 khoyor Rükken baidet sändshi bolnai.  
 Tere emegen öböğön khoyor, khoyor  
 Rükän mege khoyor shara maighus.  
 tu ögöksön sändshi bolnai. Teigedeli  
 bäighäd emegeni üküdsi odbe. Tē.  
 nās khöimöni öböğöni ükünged  
 irékülären ghurban köbündän kolē.  
 be. "namaigi üküklai ghurbilan.  
 ghurban sō darāghar nēdshādgār  
 manāsan "gebe. Teigedeli kelād  
 etsegēni (etsigeni) ükübe. Köbüni  
 abtshi odād orshöldshi orkoba;  
 sōdüni khoyor akhanis dügän  
 "otshi (ot-tshi) mana "gēd ilge.  
 be. Düni sō manādshi sūtālanis  
 etsegēni kürtshi irād kolēbe.  
 mā tshamādu ene shara kēr  
 mörināi kilghasun, ünigi untū.  
 khaghād (unghut khaghād) orkokhulā.  
 tshini shara kēr mörin emeltāi kha.  
 zār taighan khubtsuni (khubtsuni)  
 ghan kaghālatai kūrād irékū "gebe.  
 Ökündüni köbün gerāwān khāridshi  
 irēbe. Dakād manghadur sōdüni  
 khoyor akhanis dügän arghadāi.  
 otshi (ot-tshi) mana "gēd ilgebe.  
 sōdüni manādshi sūtālanis etsegēni  
 irād khara kēr mörināi kilghasun

## Fable. (Long tale).

Once upon a time an old man and an  
 old wife lived. These old couple had three  
 sons and two daughters. They married their  
 two daughters to two giants. After that the  
 old wife died. After that the old man being  
 at the point to die said to his three sons  
 if I shall be dead, ye three guard me for  
 three following nights one after the other.  
 Thus having spoken the old man died. His  
 sons took him and buried him; at night  
 the two elder brothers sent their younger  
 brother to guard. While the younger brother  
 at night was sitting and watching, the father  
 appeared and said "take this hair of a  
 yellow brown horse, if thou wilt singe  
 it, a yellow brown horse bridled, saddled  
 and together with a whole dress <sup>strapped</sup>  
 to the saddle ~~will~~ will to thee appear.  
 In the morning the son returned home.  
 On the following day at night the two  
 elder brothers prevailed upon their  
 younger brother and sent <sup>again</sup> to keep watch.  
 At night while he was sitting and  
 watching, the father appeared, gave him  
 the hair of a black brown horse and said  
 "take this hair of a yellow brown horse,  
 if thou wilt singe it, a yellow brown  
 horse bridled, saddled together  
 with a complete dress strapped  
 to the saddle will to appear."



194)

öge. "Mä, ene Kilghasun untükha.  
ghäl orko khulä-tshini. Khara Nēr  
mörin emältäi khazār taighan  
khub tsuni ghanaghälatai küräl  
irēkü "gebe. Örüdüni köbün  
khariäs irēbe. Dakhās manghadur  
södünī khyor akhani dūgān gübdäi  
baidshi "otshi mana! "gēd ilgebe.  
Södünī, manādshi sūtālani etegēni  
kürashi iräs kelēbe "khyor akha-  
tshini yün gēd irēdshi ese manāna?  
gebe. "Tere khyor an namaigi  
gübdäi - otshi mana! - gēd ilgeš  
bain augebe. "Ne kētkiläni, mä  
tshamädu kökö boro mörinai Kil-  
ghasun, ene Kilghasun untükha ghäl  
orko khulä-tshini. Kökö boro mörin  
khub tsuni ghanaghälatai  
emältäi khazār taighan küräl  
irēkü "gebe. Tere Kilghasun  
abād gertān iräs bai ghäd bāibā.  
Tegedshi bāitelēni Khān gharban  
Kükān kündü ögön gedshi bāiwēk  
bolnai. Tere gharban Kükēkūni  
nēdshägāi dēmtākāt āl'mitāi (m.  
Cor. āl'mitāi) öndör modani or a  
dēre süksundu (süksundu) kürtshi  
ken kemdek abaksan Kündü  
ögönäibi, gedshi xar tarkhaba.  
Köbünai khyor akhani Khana  
tala odotsaghaba, köbün gertān  
üldebe. Lünäsü köbün Khara  
kēr mörinai Kilghasun untükha ghäl  
orkoba.

"Take this hair and when thou wilt singe it,  
a black brown horse <sup>bridled</sup> said together  
with a complete <sup>trapped to</sup> ~~new~~ <sup>hanging</sup> ~~man~~ <sup>the saddle</sup> ~~black~~  
will so thee appear. " In the morning the  
boy returned home. <sup>Again</sup> (At the night of the  
following day the two elder brothers  
forced their younger brother by beating  
to go to keep watch. At night while he  
was sitting and watching the father appeared  
and said "why do thy two elder brothers  
not come and watch? " They have, re-  
plied the boy, beaten me and sent to  
keep watch. " Well, if it be so, take  
the hairs of a blue gray horse when  
thou wilt singe this hair, a blue gray  
horse <sup>bridled</sup> said together with  
a complete <sup>trapped to</sup> ~~new~~ <sup>hanging</sup> ~~man~~ <sup>the saddle</sup> ~~black~~  
will so thee appear. " The boy took that  
hair, returned home and remained  
there. While this happened

~~the king~~ <sup>the king</sup> would marry  
his three daughters. (for that purpose)  
he made a proclamation, that he will  
marry his three daughter to those men,  
who (on horseback) will be able to take  
a token from the daughters sitting, each  
with an apple, on a high tree. The two  
elder brothers of the boy went to the  
king's palace, and the boy remained at  
home. Upon this the boy singed the hair  
of the black brown horse



Khara kër mörin emältäi kharar.  
 taighan, khubtsuni ghanraghālakai  
 küräd irēbe. Köbün khubtsuni  
 ümüsāi mörän (mörän) unäd  
 gharäd yabūba. Khānadu küräd  
 irēbe, iren gedek bolkhoni kesek  
 ulus ghārädüläd, ghārädüläd  
 kürtsi yadād bāilek bolnai. Kö.  
 būn khurdārni kürtsi iräd ghā.  
 rādüläd ghurban kükēnāi öirä  
 otshi tusād nēge kükēnāni āli.  
 minī (ālimāni) abād gharäd yabād  
 odba. Köbün gertān kürtsi iräd  
 ālimān dūrüdshi, mörän tādishi  
 orkād ketēbe. Teigedshi bāikelēni  
 khozor akhani kürtsi irēbe. Kho.  
 zor akhani kelädshi bāinā „  
 maighadur basa otshu yumun „ge.  
 be. Tei kulanī dūni kelēbe „bi basa  
 odōnai. bi gebe. „llgha. (ügāi) gertān  
 bāi! „gebe. Tünäsün maighadur  
 öründünī khozor akhani yabūdshi  
 odba. Köbün künāsün shara  
 kër mörināni kilghasu untikha.  
 ghād orkoba. Shara kër mörin  
 küräd irēbe. Köbün khubtsān  
 ümüsāi gharäd yabūba. Köbün  
 kürtsi iräd ghārädüläd ghurban  
 kükēnāi öirä (öirä) otshi tusād  
 nēge kükēnāni ālimāni abād  
 gharäd odba.

and the black brown horse bridled,  
 saddled together with a complete dress ~~hanging~~  
~~on the saddle~~ strapped to the saddle  
 has appeared. The boy put on the dress  
 mounted the horse and went away. He  
 arrived at the King's palace and at the  
 point of his arriving many people try to  
 make leap <sup>up</sup> their horse, but they fail to  
 reach to. The boy coming on quickly,  
 makes leap his horse comes near the  
 three ~~sons~~ girls, takes the apple from  
 one and went away. The boy returned  
 home, concealed the apple, put away  
 the horse and lay down. In the mean  
 while his brothers came home and  
 spoke „we must go to-morrow too „  
 „I will also go „said the younger brother.  
 „May, rest thou at home! „said the  
 two elder brothers. Then in the morn-  
 ing of the following day the two elder  
 brothers went away. The boy singed  
 the hair of the yellow brown horse,  
 and the yellow brown horse appeared.  
 the boy put on his dress and went away.  
 The boy arriving made leap his horse,  
 and coming near the three girls, ~~took~~  
 the apple from one and went away.



196)

Köbün gertän kürtsi iräd älimän  
(älimäighän) dürüdsi orkād mörän  
täbidshi orkād gertän ketbebe.  
Teigedshi baitelöni khoyor akhani  
kürtsi irēbe. Dakh māighadur  
khoyor akhani basa yabūdsi  
odba. Tūnāsūn köbün kökō  
boro mörināni kilghasu wakha.  
ghād orkoba. Kökō boro mörin  
kürād irēbe. Köbün khubtsān imūsād  
gharād yabūba. Basa ghārāidūlāi  
ghurban kükēnāi öirö otshikusāi  
nēge ~~kükēnāi~~ kükēnāi älimini  
abād gharād odba. Gertän iräd  
mörän täbidshi orkād ketbebe.  
Teigedshi baitelöni khoyor akha.  
ni kürtsi irēbe, iräd kelēdsi  
bainā „ māighadur öründän khā.  
ni kükēnāi abalghandu otshi  
orōkhu yumun, tegād tērēni  
tere gurban kürgü (kürge) otshi  
ürēkü yumun „ gebe. Tei kükēnāi  
dūni kelēdsi bainā „ tereghur.  
ban kün ten bi bilä bi „ gebe.  
Khoyor akhani kelēbe „ tēime kishik  
tshamān khamgha (khamā) bi? „  
gebe. Tūnāsūn dūni ghubasa äli  
mān bolon ghuban biltsek ghar.  
ghād ürälbe.

(his)  
the boy got home, hid the apple, got loose  
the (his) horse and lay home. While this  
being so the two elder brothers arrived at  
home. On the following day the two elder  
brother went away again. After that  
the boy singed the hair of the blue gray  
horse, and the blue gray horse was at hand.  
the boy put on the dress and went away.  
He made dead his horse, again and coming  
near the three girls took the apple of one  
of them and went away. Arrived at home  
he got loose the horse and lay down. In  
the mean time (as he was lying so) his two  
elder brothers arrived and were (prepare)  
speaking „ tomorrow morning we must  
go to the wedding of the King's daughters  
and see those three bridegrooms. „ Here-  
upon their younger brother said „ I was  
those three men you are speaking of. „  
„ such a luck, replied his two brothers,  
where could be for thee? „ Hereupon  
took out the boy the <sup>three</sup> (apple) [and showed them  
(to his brothers)].

7 and three rings [



Tünäsün Kōbūn Khoyor akhadān  
 Khoyor mōri ōgā, biyēni nēge  
 mōriini unād ghurbūlan khānai  
 ghurban kūke abād bāibā. Teigē  
 dshī bāikēsān tsaktuni nēge  
 oraidān oro ghan tsākhan mūdūrai  
 (wr. Hādūrai) Shara Mūs (Maighus)  
 Kurghān Rōlsāi shargha mōritāi  
 Kūrtshi irād ike akhadūni Kelēbe  
 "tanadu khonōma-bi" gebe.  
 "Ugha (ūgā) khonūl khūshi-bi" gebe.  
 Tünāsūn Shara Mūs dun  
 duki akhadūni irād Kelēbe  
 "bi tanadu khonōma-bi" gebe.  
 Tei Kūlāni terēni Kelēbe  
 Ugha, khonūl khūshi-bi" gebe.  
 Tünāsūn tere Shara Mūs bitshi  
 Khān dūdūni irād "bi <sup>sanadu</sup> ~~khonō~~  
 na-bi" gebe. Tei Kūlāni terēni  
 Kelēbe "he, khonō!" gebe. Tere  
 Shara Mūs sōni ōrālidū (ōrōloidū)  
 Kōbūnāi babāghaigini abād zuli  
 ba; ~~Khān~~ Ardasūni kūsōn biyē  
 dūni Kūtsūgdīl (Kūtsēgdēl) ūgā  
 odba. Maighadurtuni Rōltūn ne  
 Kāl Shara <sup>Mūsūn</sup> ~~Maighadurtuni~~ gertāisūni  
 babāghaghān abād ghartshi yzbi  
 Tolōni Shara Mūs ūxād Kūrtshi  
 irād biyēni mōritāigini gharar

the boy then gave two horses to his two  
 elder brothers, and he mounted himself the  
 third horse and they three married the  
 three daughters of the King. While they  
 were thus living (it came to pass that)  
 a yellow giant with a single eye on his  
 vertex and riding a six legged yellow horse  
 appeared (arrived) and begged of the eldest  
 brother to <sup>allow</sup> ~~let~~ him <sup>to</sup> pass the night at him,  
 but he refused the request of the giant. Then  
 went the giant to the elder brother, but  
 this has also refused to allow the giant  
 to pass the night at him. After that the  
 yellow giant went to the younger brother  
 and said "I will pass the night at you"  
 "Well, replied the younger brother, do (if  
 you are pleased)." At midnight the yellow  
 giant took the wife of the young man  
 and ran off and although the young  
 man pursued him, he went away without  
 being overtaken. On the following  
 day the young man prosecuted and  
 took his wife from the house of the  
 yellow giant, but while running off  
 (with her) the yellow giant perceived  
~~them~~ and overtaking them he beat  
 down the young man self together with his horse  
 to the ground



tsokodshi orkād babāghaḡḡini abāi  
yabūdshi odba. Kōbūn künāsūn  
Khoḡor egētshān ögökšön Khoḡor  
shara mūsūn odāi kelēbe „babā  
ghaḡi-mini nēge orḡidān ghantāi  
khan nūdūtāi shara mūs abtshi  
odba „gebe. Teikülāi tere Khoḡor  
shara mūs kelēbe „terē-tshini  
manigi alādshi orkoshu tshidāltāi  
yuman „gebe. Tūnāsūn Kōbūn dā.  
Kād babāghadān irēbe, iren gekūni  
babāghaḡhāsūni nēge kōbūn gharak.  
san bāiwēk bolnāi. Mana kōbūn babā  
ghadān kelēbe „ene shara mūs unū  
dshi yabuksan mōrān ālūāsū abak.  
san bolnāi? tūḡini nandū oldshi  
atsa! „gebe. Tūnāsūn babāghai  
shara mūsigi irēkūlāi tere bitsh  
khān kōbūghān tsokād (tsokōd)  
uilūlād bāibā. shara mūs kelēbe  
„ene kōbūn qūn gēd uilāna? „gebe.  
Teikülāi babāghani kelēbe „eigēdshi  
bāighāi abai-mini kün alādshi or.  
ko khula mōrin ugāi yaghadshi  
bāi khūbi? „gēd uilāna „gebe.  
Teikülāi shara mūs kelēbe „nandū  
xūn mōrin bāiwēk, tere mōrii nāi.  
mān kōltāi, kurghān kōltāi bolnāi,  
gebe; tere mōrii-mini — ente nēge  
emēgen öböḡön Khoḡor bāiwēk,  
tere emēgen öböḡön Khoḡor tū xūn  
kōbūn bāiwēk — tere xūn kōbūn khārūl.  
dik, gebe;

took the wife and went away. Then  
went the young man to the two yellow  
giants, who had married his two elder  
sisters and complained to them of being  
his wife nourished by a yellow giant  
with a single eye on his vertex. ~~There~~  
~~the giant replied that~~ „That  
(giant, whom speakst of), replied the  
two giants, ~~also~~ is a thing able to kill  
us too. ~~Thereupon~~ went the young  
man once more to his wife and when  
arrived, behold! his wife was brought  
to bed of a child. the young man — we  
speak of — said to her wife „find out  
and tell me ~~where~~ <sup>from</sup> where  
from ~~the~~ this yellow giant taking his riding  
horse. „After that the wife — of the  
yellow giant was coming — made the little  
child weep by beating him. the yellow  
giant asked, what for does this child weep?  
„He weeps, replied the wife, anxious for as  
what (could he) do without horse (to save him  
self), if in the present situation (prop. thus  
being) somebody would have killed  
his father. Hereupon told the yellow  
giant that he has hundred horses,  
having ~~for~~ <sup>the</sup> ~~by~~ <sup>hundred</sup> sons of  
an old man and wife, who live in  
such and such a place (prop. here);



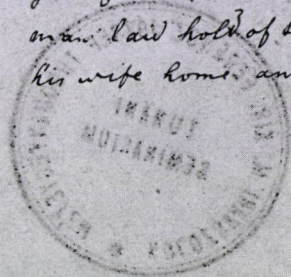
möri abkhär odokson küñ ghar.  
 ban aigi yumu abtsi odad tere  
 adün dotōro khayā yamāran  
 mörindü sus khulai. tere möri  
 abdik yumun .. gebe. Tün äün  
 babāghai māghadurtunī zalūān  
 ene tōtaigi tsuktunī kelēbe.  
 Kōbūn ghuban xūsūn yumu  
 abād gharād yabūba; emēgen  
 öbögon kho yortu irād kelēbe ..  
 nēge möri absu gedshi yabūla-bi  
 gebe. Tei Kūläni öbögoni kelēbe  
 » tsātān mānai Kōbūd bāi.  
 nā seden āsā okshi ab-tan ugebe.  
 Kōbūn tün äün adūndu kūrād  
 irēbe, xūn adūgi xūn Kōbūn khā.  
 rūldshi bāidek bolnai. Mendān  
 surultsūd Kōbūn kelēbe » bi nēge  
 möri absu gedshi yabūla-bi .. ge-  
 be. Tei Kūläi seden kelēbe » ab-  
 tan! .. gebe. Tün äün Kōbūn  
 ghuban xūsūn yumān adün dotō-  
 ro khayād orkoba; tere yumū.  
 si nēge xurghān kōltāi khara  
 mörindü tusba. Kōbūn tere  
 mörigi unād gharād yabūba.  
 Babāghaidān irād babāghaighān  
 abād gharād yabūba. Yabūdshi  
 yabūtalāni shara mūs üxād kelē-  
 be » Khālshārāl (Khāishirāl)  
 ügāi babāghaighān abtsi yabū khūn!  
 gēd gharād Kōbe.

and if somebody will ~~leave~~ go to take  
 horse, must ~~take~~<sup>go by</sup> with himself three  
 kind of things, which cast among the  
 herd, the horse hit thereby must be  
 taken. On the following day the wife  
 has told the young man of all this. He  
 took the three kinds of thing and went  
 away; when arriveth at the old man  
 and wife told them, that he would  
 take a horse. These told him to go  
 farther to their sons and take horse  
 from them. Then went the young man  
 to the horse-herd (and saw) the hundred  
 horses kept were kept by hundred  
 boys. After greeting one another  
 the young man told them of having  
 come to take a horse. The young  
 man, after being by them allowed to take (a  
 horse), cast out the three kind of thing  
 among the horse herd and hit a spotted  
 black horse. He mounted that horse  
 and went away. Arrived at his wife  
 he ~~was~~ took her and went away.  
 While he was going the yellow giant  
 perceived and crying out » behold, he  
 carries away his wife, whom he cannot  
 part with! .. went to pursue (them).



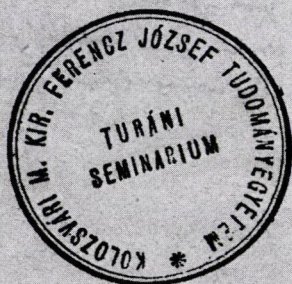
Köbün gharād xulba, gartsh. xulād  
 Köbün Ritsügdün (m. co. Kütögdün)  
 gēd irēbe; tūnāsūn Köbünāi mörin  
 shara müsün mörindü Relēdshi  
 yabūnai → biden Khoyor nēge  
 Edshāsū ese gharba tshigi, nēge  
 adūnai ese bilū-biden? tshi  
 nēge Kūtāi yabūkhun-talini, bi  
 Khoyor Kūtāi yabūma bishi-yū-bi?  
 namaigi yūn gēd Kütšenā-tshi?  
 ene Tērēki exām kuldshi unāgha,  
 ghād nēge mūdūni sokholād  
 alādshi orkād ire! .. gedshi  
 Relād ügāi bolād odba. tūnāsūn  
 shara müsün mörin exām kūl.  
 dshi unāghaghād nēge mūdūi  
 ni sokholād dorōni alādshi  
 orkoba. Teigād Köbünāi arū,  
 dāsuni gūgād Kūrād irēbe. ki.  
 būn tere mōrigi bāridshi abād  
 babāghaighān abtshi irād amūgha,  
 lai tshir ghād bāibā.

The young man ran off but was near so  
 be overtaken, then spoke his horse <sup>(with going)</sup> (to)  
 the yellow giant's horse → though we two  
 are not issued from one mother, yet  
 are we not of the same herd; thou art  
 carrying one man, while I carry two,  
 is it not? why <sup>doest</sup> thou overtake me?  
 nay, throw <sup>thy</sup> master by prancing, make  
 his single eye blind and killing him come  
 (with us)! .. thus speaking he disappear-  
 ed. Hereupon the yellow giant's horse  
 threw <sup>thy</sup> prancing his master, blinded  
 his single eye and killed by crushing  
 him. Then ran (the horse) after the  
 young man, <sup>and</sup> overtook him. The young  
 man laid hold of that horse, carried  
 his wife home, and lived <sup>quiet and</sup> joyfully.





MAGYAR  
TUDOMÁNYOS AKADÉMIA  
KÖNYVTÁRA









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